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AMERICAN Missionary Register.

VOL. V.

MAY, 1824.

No. 5.

Biography.

CHARACTERS AND OBITUARIES OF THREE NATIVE CHRISTIANS.

[From the London Missionary Register.]

To the Characters and Obituaries of the four Native Christians given in our last, we now add those of three others. Two of these, who were mother and daughter, were of that class whom Hindoo Superstition so often condemns to premature and violent death; and the third was a Native of Rank in a neighbouring country of Asia;—all illustrating, in their peaceable departure, the power of that Gospel, which will one day banish the gloom and terrors of Heathenism from the face of the earth.

Jugudumba, a Hindoo Woman.

These accounts of Jugudumba and Aluka are taken from the communications of the Baptist Missionaries in India.

Jugudumba died in 1821, at the age of 53. She had been baptized nearly nine years; and had the happiness of seeing her four sons, two daughters, and two daughters-in-law, baptized likewise. Her Husband, a man high in the writer caste, lived and died a rigid Idolater; and, in his last moments, refused to receive food from his Son, because he had renounced caste and embraced Christianity. In her last illness, Jugudumba took leave of her relations, besought her children to suppress all grief on her account, and to rejoice that she was going to her Lord: whenever she found them at leisure, she desired them to read the Scriptures to her. After the death of her two sons, she became more meek (having formerly been of a violent and choleric disposition), and exhorted her sons to bear

and forgive injuries. She used frequently to say that she desired to depart, that she was weary of the world. When asked, upon what she fixed her hopes, she replied, "I am a great sinner—my only hope is in Christ!" When so reduced as to be scarcely able to move, she was still exceedingly anxious to attend Public Worship; and prevailed on two of her sons to support her, while she crept to the place, about half-a-mile from her own dwelling. For a week before her death, she was continually attempting to comfort her children; and would frequently say, "Why do you weep? Pray rather that Divine Mercy may rest on your last hours, as it does on mine." She often called them together, and exhorted them to avoid evil company, to live frugally, and never to omit attending Divine Worship.

During the last week of her life, her son Komul, a member of the Church, and a student in the College, was sitting by her: she said, "Why

do you not retire to rest?" Komul said he was overwhelmed with sorrow on her account, and could not sleep. She replied, "Why do you thus grieve for me? what are my griefs? look at Christ, and see what He endured for us." While they were both in tears, the youngest daughter coming in, said, "O Mother, you used to be greatly concerned for us; but now you appear to have lost all your earthly attachments." She replied, "I leave you in the hands of One, who loves you and cares for you, more and better than I can." By this time all the family surrounded the dying mother, who, seeing them all bathed in tears, said, "Why weep thus, and cast a stumbling-block in my path to heaven? Rather read your Bible and pray—pray especially for me." She never appeared to sink under her afflictions. When several females, of her own age, heard her frequently express a desire to depart, and argued that by this impatience God must be offended, she said that she hoped she had been made partaker of the Divine Mercy—that her Saviour had invited her to Him—and she did but feel anxious to obey His invitation. Her friends and relations being with her on the night of her decease, she urged first one and then another to pray with her; so that five or six of the Native Brethren prayed in the course of the night, and several Hymns were sung, especially that of which the chorus runs thus—

Eternal salvation through the death of Christ.

Before her death, she shook hands with each individual, taking an affectionate farewell of them; and, about day-break, her spirit took its flight to the realms of eternal bliss.

Aluka, daughter of Jugudumba.

The death of Aluka was not less happy than that of her Mother.

Aluka, one of the daughters of Jugudumba, died within six weeks of her Mother, at the age of 32. She was of a meek disposition, and anxious for

the welfare of her family. After her baptism, her conduct was uniformly exemplary. She treasured up in her mind the Sermons which she heard; and frequently quoted them against those who transgressed the commands of Christ, especially in her own family. When any lamented the afflictions of the family, she reproved them, and pointed, like her Mother, to the sufferings of Christ. Her faith in Him was lively and strong: she said that she had cast the burden of her sins at the feet of Jesus; and that, though she was a sinner, she knew that He would save her.

She urged her brothers to employ the evenings in reading through the New Testament in regular portions, hinting that it would be well to note down those passages which appeared remarkable; and her request was for some time obeyed, but she died before the New Testament was completed: when her brothers urged that they were fatigued and could not proceed, she would request them to re- pose, and repeat portions of Scripture to her: thus they repeated the History of Joseph, Peter's Denial and Repentance, the Miracles of Christ, with many other passages. She delighted to join her brothers in singing, and was much attached to the Bengalee version of these Hymns—"Jesus thy blood and righteousness!" "Jesus! and shall it ever be?" and to the Bengalee Hymn, of which the chorus is, "O my soul! what can hinder thy becoming the disciple of Him who brings salvation?"

At length her disease began to portend a speedy dissolution; and on her being asked what she should show to procure admission into heaven, she said, "I am not the servant of the gods. I will say, I am the servant of Christ, and He gave His life for me."

When her brothers returned from work, she would not unfrequently ask them to read to her portions of the Book of Job, or of the Psalms. She

seldom acknowledged that she was ill; but when her sufferings were very severe, would continue singing, while the tears rolled down her cheeks. When the family mourned the recent loss of their mother and two brothers, she made use of those bereavements as arguments to direct their affections heavenwards.

In the hour of death, she forbade her brothers and sisters to indulge grief; and assured them, that, if they continued in the right way, they would never be forsaken. She urged them to consider the doctrine of the Resurrection, and to note the words of the Apostle, *That which thou sowest, is not quickened, except it die.* Thus richly did the Word of God dwell in her. She suppressed the anguish which her disease occasioned, lest she should make her friends sorrowful; and, to her, were her family chiefly indebted for their religious comforts. To the last moment of speech, she declared that she had indeed laid hold on Christ as her Saviour, and felt assured that she should not be disappointed. Her last night on earth was spent by her relations in prayer and in singing hymns for her comfort. When her speech failed, being asked of her hope and joy, she laid her hand first on her breast, and then lifted it up as in adoration. She took leave of all present very deliberately; and, about six in the morning, was dismissed to her final rest, almost at the same hour and on the same day of the week with her Mother.

Badma, a Noble Burial.

The following narrative has just appeared in the Periodical Accounts of the United Brethren: it is taken from a Letter of the Rev. J. J. Schmidt, the Brethren's minister at St. Petersburg, dated Nov. 14, 1822.

It has pleased the Lord, to call home to Himself our friend Badma, after a consumptive illness of three months' duration. His often-repeated wish, to be received into the Christian Church by holy baptism, was renewed with peculiar earnestness, du-

ring his last illness; and was at length granted, though not exactly in the manner which he had desired, namely, according to the rites of the Church of the Brethren.

Upon this subject, I had an interview with Prince Galitzin, who declared to me, that he had no personal objection whatever to comply with this request; but that as such a transaction could not take place without the concurrence of His Imperial Majesty, it would be necessary to wait his return. However, the rapid decline, which had begun to manifest itself in the health of the patient, leaving no hope that he would survive this interval, I deemed it my duty to lead his mind by degrees from the expectation of recovery, which, like most persons in a consumption, he appeared to indulge; and likewise from the hope connected with it, of being baptized by a Minister of the Brethren's Church. I stated to him, with as much delicacy as I could, the danger of his situation, and the possibility of his being soon called out of this world. After explaining to him the difficulties in the way of his baptism by us, I assured him, that this solemn rite, as administered by the Greek Clergy, had the same object and signification, and might be accompanied with the same blessing to his own soul—that, on his part, all depended upon a sincere and heartfelt desire to be a disciple and follower of Jesus, and a true member of His Church; to renounce the world and whatever is contrary to the mind and will of Christ; and to receive Him, by faith, as the author of Salvation. He, at last, determined to be baptized according to the Greek Ritual; and I lost no time, in making the Prince acquainted with his resolution. I found with the latter, the Metropolitan, so that the whole could be immediately arranged; and Prince Galitzin having consented to become sponsor, the following day, Oct. 26, was fixed for the performance of this solemn transac-

tion. Upon my representation of the excessive weakness of the patient, leave was given by the Metropolitan, for a departure from the ordinary mode of baptism, viz. by pouring water on the head, instead of the immersion of the body. The administration of this sacred rite was committed by the Metropolitan to the Protopope of the Cathedral Church of St. Simeon, a worthy and highly respected man.

At the time appointed, I attended the Prince to the chamber of our sick friend. The patient was serene and cheerful—answering the various questions put to him, with a distinct and audible voice—and was baptized into the death of Jesus, by the name of John. The Prince was greatly affected by the transaction, and could not refrain from tears. The Holy Communion was subsequently administered to the patient. Besides myself, our worthy friend, Dr. Pinkerton, was also present at this solemnity. The patient appeared very happy, and thanked us cordially for the attainment of his wishes; at the same time expressing his earnest desire, that many of his countrymen might be made partakers of this grace.

On the following morning, he took leave of his attendant; and commissioned him to write to his parents, and inform them of every circumstance relating to him; adding, that he forgave all who had manifested opposition to him, and prayed that they might attain to the same grace which he had experienced.

From this time, his weakness evidently increased, and was accompanied by occasional fits of delirium, during which he spoke much of his return home, asking why he was detained. In these wanderings, he likewise frequently mentioned the name of Sodnom.

Sunday, the 29th, was the day of his decease. I visited him at nine o'clock in the morning; but found his eyes already fixed, and his voice scarcely audible; yet he recognised me, and every other visiter. He appeared to be constantly engaged in prayer, often raising his hands in an attitude of devotion, and exclaiming, "O Jesus, have mercy upon me!" At half-past two o'clock his soul took its flight into the realms of everlasting bliss. He had only attained to the age of twenty-three years.

Reports of Societies.

SEVENTEENTH REPORT OF THE AFRICAN INSTITUTION.

[From the *London Missionary Register*.]

This Report is almost entirely occupied, as has been usual of late years, with details relative to the Slave-Trade; and we regret to state, that those details continue to manifest the demoralizing influence of this Traffic, even on people who rank high among civilized nations.

Proceedings of the Congress of Verona relative to the Slave-Trade.

At a Conference of the Plenipotentiaries of Austria, France, Great Britain, Prussia, and Russia, held at

Verona, on the 24th November last, on the subject of the deplorable continuance of this mischief, in spite of the Declarations, the Laws, and the Treaties which have interdicted and

condemned it since the year 1815, the Duke of Wellington brought forward a Memoir, containing observations as to what he considered to be the causes of the evil, and pointing out different measures calculated to put an end to it.

In this Memoir, after adverting to the Declaration of the Congress of Vienna in 1815, signed by the Ministers of the Eight Consenting Powers, and denouncing the Slave-Trade as "a scourge which has long desolated Africa, degraded Europe, and afflicted humanity," and to the expression of their unanimous desire to put an end to it; and having stated, that, of those Eight Powers, Seven have passed Laws with the object of entirely preventing the subjects of their several States from engaging therein; the Duke proceeds to observe, that he has the means of PROVING that this traffic has been, since the year 1815, and is at this moment, carried on to a greater extent than it had been at any former period—that, in seven months of the year 1821, not less than 38,000 human beings had been carried off from the Coast of Africa into hopeless and irremediable slavery—and that not less than 352 vessels entered the rivers and ports of Africa, north of the Equator, to purchase Slaves, between July 1820 and October 1821, each of which was calculated to carry off from 500 to 600 Slaves.

He further states, that the traffic does not assume the usual secrecy of a contraband trade, but is carried on generally under the protection of the Flag of France; for this obvious reason—that France is the only one of the great maritime powers of Europe, whose government has not entered into the treaties which have been concluded with his Britannic Majesty, for giving, to certain of the ships of each of the contracting parties, a limited power of search and capture of ships engaged in this traffic; and that those employed in this service have too

much respect for the French Flag, to venture, except in cases of extraordinary suspicion, to search the vessels which sail under its protection. It is remarked in the Memoir:—

The consequence of this state of things is, that this contraband trade is attended by circumstances much more horrible than any thing that has been known in former times. It is unnecessary here to enumerate all the horrors respecting it, which have come before the public in the different discussions which have taken place, as well in France as in England; but it cannot be denied, that all attempts at prevention, imperfect, as they have been found to be, have tended to increase the aggregate of human sufferings and the waste of human life, in the transport of Slaves from the coast of Africa to the Colonies, in a ratio far exceeding the increase of positive numbers carried off in slavery. The dread of detection suggests expedients of concealment, productive of the most dreadful sufferings to a cargo, with respect to which it hardly ever seems to occur to its remorseless owners that it consists of sentient beings.

The Memoir proceeds, after some additional statements, to suggest the measures most likely to repress the Trade. To this Memoir replies were given by the Plenipotentiaries of the other Powers represented at the Congress. After stating the substance of each of these Replies, the Directors quote the following resolutions respecting the Abolition of the Slave-Trade, adopted at a final Conference held at Verona, on the 28th of November—

The Plenipotentiaries of Austria, of France, of Great Britain, of Prussia, and of Russia, assembled in Congress, at Verona, considering, that their august Sovereigns have taken part in the Declaration of the 8th February 1815, by which the Powers assembled at the Congress of Vienna have proclaimed in the face of Europe their invariable resolution to put a stop to the commerce known by the name of the African Slave-Trade—

Considering, moreover, that notwithstanding this Declaration, and in spite of the legislative measures which have in consequence been adopted in various countries, and of the several treaties concluded since that period between the maritime powers, this commerce, solemnly proscribed, has continued to this very day; that it has gained in activity what it may have lost in extent; that it has even taken a still more odious character, and is become more dreadful from the nature of the means to which those who carry it on are compelled to have recourse—

That the causes of so revolting an abuse are chiefly to be found in the fraudulent practices, by means of which the persons engaged in these nefarious speculations elude the laws of their country, and the vigilance of the cruisers stationed to put a stop to their iniquities, and veil their criminal operations, of which thousands of human beings annually become their innocent victims—

That the Powers of Europe are called upon by their previous engagements, as well as by sacred duty, to seek the most efficient means of preventing a traffic, which the laws of almost every civilized country have already declared to be culpable and illegal, and of punishing with severity those who persist in carrying it on in manifest violation of those laws—

Acknowledge the necessity of devoting the most serious attention to an object of such importance to the honour and welfare of humanity; and consequently declare, in the name of their august Sovereigns,

That they continue firm in the principles and sentiments manifested by those Sovereigns, in the Declaration of the 8th February, 1815; and that they have never ceased, nor ever will cease, to consider the Slave-Trade as “*A SCOURGE WHICH HAS TOO LONG DESOLATED AFRICA, DEGRADED EUROPE, AND AFFLICTED HUMANITY,*” and that they are ready to concur in every thing that may secure and accelerate the complete and final abolition of that traffic:

That in order to give effect to this renewed Declaration, their respective Cabinets will eagerly enter into the examination of any measure, compatible with their rights and the interests of their subjects, to produce a result that may prove to the world the sincerity of their wishes, and of their efforts, in favour of a cause worthy of their common solicitude.

Conduct of France, in reference to the Abolition of the Slave-Trade.

The course pursued by France at the Congress is detailed by the Directors; on this subject, and on the general result of the Congress, they remark—

The Directors have now detailed the Negotiations on the subject of the Slave-Trade, which took place at the recent Congress at Verona; and they anticipate the concurrence of the General Meeting, when they venture to express their bitter disappointment at the result of these conferences, if, indeed, any favourable result at all can be said to have been obtained.

The prospect of a total suppression of the increased and increasing horrors of that odious traffic, seems indeed more distant than ever; and the Directors must be allowed to lament, that, as they advance in the discharge of the important duties confided to them by the Subscribers, the great object which both have at heart appears to recede from their view.

This impression they themselves feel it impossible to resist; and they think it must operate with equal force on all those friends of the African Cause, who will ever so slightly attend to the conduct of France and the language of its Plenipotentiaries, in reply to the Memorial of the Duke of Wellington.

When acting in concert with the other Allied Powers, they concur in all those vague generalities of verbal reprobation, which, as experience teaches, bind them to no specific efficient measures, and from which they could not with any semblance of honour or good faith retire; but, when pressed by the Duke to prove their sincerity, by adopting such a line of action as should be really efficient, their answer is a mere tissue of excuses, founded, some of them, on misrepresentations of fact, others on circumstances of which the existence may be protracted to an indefinite extent, and of a nature which they pretend not to have the power, and certainly do not exhibit the least inclination, to alter or remove.

What expectation, after this, of any good from that quarter, can be rationally indulged?

Cruelty with which the French and Spaniards carry on the Slave-Trade.

The case described in the following extract, will awaken just indignation in the reader:—

The Directors have no reason to believe that any relaxation in the French Slave-Trade has taken place during the last year. Although they have not, at present, such ample de-

tails to lay before the Meeting as on several former occasions, yet the following account will show in what mode that traffic continues to be carried on.

Sir Robert Mends was commander of a squadron on the Coast of Africa, stationed there by the British Government to prevent the infraction of the laws for the Abolition of the Slave-Trade. He sent out Lieut. Mildmay, with the boats belonging to his vessel, to reconnoitre the river Bonny, a place notorious for carrying on this traffic. The boats having crossed the bar soon after day-light, about seven o'clock, six sail, two schooners and four brigs, were observed lying at anchor off the town of Bonny. When the boats were about four miles off, they displayed their colours; and, as they advanced, the slave vessels were seen moored across the stream, with springs on their cables, all armed, with apparently about 400 Slaves on board; and the crews fully prepared to resist any attack that might be made upon them. The two schooners and three of the brigs opened a heavy fire, of canister and grape-shot and musketry, upon the English Boats, as they advanced.

When the latter were near enough for their shots to take effect, the firing was returned. They advanced, and in a short time took possession of all the vessels.

The ships proved to be, the Yeanam, a Spanish Schooner from the Havannah, of 360 tons, and 380 Slaves on board; the Vicua, a Spanish Schooner from the Havannah, 180 tons, and 325 Slaves on board; the Petite Betsey, a French Brig from Nantes, 184 tons, with 218 Slaves on board; the Ursule, a French Brigantine from St. Pierre, Martinique, 100 tons, and 347 Slaves on board; all manned and armed in such a way, as that they might fight desperately, if attacked. The Theodore, a French Brig, had no Slaves on board; but a

cargo was on shore, in readiness for embarkation.

Many of the Slaves jumped overboard during the engagement, and were devoured by the sharks.

On board the Yeanam, which made the most determined resistance, the Slaves suffered much: four were killed, and ten wounded. Of the wounded, three were females; one girl, about ten years of age, lost both her legs, another her right arm, and a third was shot in the side. Even after the vessel had been surrendered, a number of the Spanish Sailors skulked below, and, arming the Slaves with muskets, made them fire upward upon the British. On board this ship, Lieutenant Mildmay observed a slave girl, about twelve or thirteen years of age, in irons: to which was fastened a thick iron chain, ten feet in length, that was dragged along as she moved: he ordered the girl to be instantly released from this fetter; and, that the Captain who had treated her so cruelly might not be ignorant of the pain inflicted upon an unprotected and innocent child, the irons were ordered to be put upon him.

The Spanish Schooner, Vicua, when taken possession of, had a lighted match hanging over the open magazine-hatch. The match was placed there by the crew, before they leaped overboard and swam for the shore: it was seen by one of the British Seamen, who boldly put his hat under the burning wick and removed it. The magazine contained a large quantity of powder. One spark from the flaming match would have blown up 325 unfortunate victims, lying in irons in the hold. These monsters in iniquity expressed their deep regret, after the action, that their diabolical plan had failed.

The Slaves, at the time of the capture of the vessel, were found in a wretched condition; some lying on their backs, others sitting on the bot-

tom of the ships. They were chained to one another by the arms and legs ; iron collars were placed round their necks. In addition to these provisions for confinement, they were fastened together by a long chain, which connected several of the collars, for their greater security in that dismal prison.

Thumb-screws, to be used as instruments of torture, were also found in the vessel. From their confinement and sufferings, the slaves often injured themselves by beating ; and vented their grief upon such as were next them, by biting and tearing their flesh. Some of them were bound with cords, and many had their arms grievously lacerated. Upward of 150 of the Slaves died on their passage to Sierra Leone. The Spanish Schooner from the Havannah was separated from the other vessels in a dreadful storm, as they were proceeding to that Colony, and sank with 380 Slaves on board. The other vessels reached their destination. Those from Spain were left at Sierra Leone for adjudication by the Mixed Commission Court of Great Britain and Spain ; and those from France were sent to England, to be disposed of by the British Government, which ordered them to sail for France. The Slaves, however, had all been previously liberated, and distributed in the Colony of Sierra Leone, through the villages settled by other Captured Negroes ; where they have regained their freedom, and now enjoy the opportunity of being instructed.

The Directors have annexed to the Report a large Plate, to show the manner in which the wretched victims were crammed together, and the various instruments of torture by which they were tormented.

Parliamentary Proceedings.

On the 25th of July, of the last year, an Address to his Majesty for preventing the extension of Slavery at the Cape of Good Hope, was unanimously carried in the House of Commons, on the motion of Mr. Wilberforce. The Resolutions on which the Address was grounded, after expressing the great satisfaction,

with which the House had learned that no Slave Labour was to be permitted on the New Settlements, and stating the mischiefs arising from the continuance of the State of Slavery at all, in the Colony, thus proceed—

That the House also sees much reason to apprehend, that the time may come when the acts for abolishing the Slave Trade may be widely and fatally contravened in the New Settlements now forming in Africa, if Slavery shall be permitted there as a state recognised by law :

That, under such circumstances, no effectual means can be devised for preventing abuses, injurious to the best interests of the Settlers themselves, pernicious to the natives of Africa, and derogatory to the honour of this country, but the extending as far as possible, by a fundamental law, to the New African Settlements, the same just and liberal principles of colonization, with such exceptions only as the Slaves actually in the Colony may render necessary, which have been so honourably and beneficially established at Sierra Leone :

That we cannot but contemplate with pleasure the honourable and successful efforts, which under the paternal influence of His Majesty's Government, aided by the liberal spirit of the Masters, have been made in various British Settlements, for meliorating the condition of the Slaves, and for ultimately putting an end to the state of Slavery :—And that we cannot but hope that His Majesty's Government will studiously avail itself of any opportunities which it may possess, of acting in the spirit of these benign precedents :

That we also beg leave humbly but earnestly to recommend the state of the Hottentots to his Majesty's benevolent care ; a race of men long misrepresented and vilified, who, however, have since abundantly proved, that any efforts used for their moral improvement would not be employed in vain :

That we consider that the communication of Christian Instruction to the Slaves and Hottentots, is a paramount act of duty ; and the more necessary, because efforts have been made, not without success, to propagate among them the tenets and practices of Mahomedanism :

That no doubt can be entertained of the happy result of those Christian Endeavours : nor can we forbear to indulge the gratifying hope, that, by the gradual diffusion of the blessings of civilization and of moral and religious knowledge throughout the Coloured Population, those degraded classes of our fellow-creatures may by degrees be raised from their present depressed condition ; and be rendered, not only useful members of the

Colonial Community, but valuable subjects of the British Empire.

Of another Parliamentary measure, it is said—

On the same day, Mr. Wilmot moved an Address to the Crown, to issue a commission to inquire into the state of the settlements of the Cape of Good Hope, the Mauritius, and Ceylon; and also into the administration of Criminal Justice in the

Leeward Islands. This motion was also carried; and commissioners have accordingly been appointed, and are now employed in the discharge of their duty, under this address.

The Directors notice with pleasure, and detail at length, the proceedings in Parliament, and the measures of the Anti-Slavery Societies, for effecting the gradual Abolition of the State of Slavery throughout the British dominions.

Home Proceedings.

UNITED FOREIGN MISSIONARY SOCIETY.

Since the publication of our last number, communications have been received from *Union* to the 13th of February; *Harmony*, to the 23d of February; *Seneca*, to the 30th of March; *Cataraugus*, to the 1st of April; and *Fort Gratiot*, to the 3d of March. Extracts from each will be given below.

UNION MISSION.

EXTRACTS OF LETTERS.

The Superintendent to the Domestic Secretary.—January 5, 1824.

You will see by the December Journal, that the present state of things is critical. We observed Friday, the 2d inst. as a day of Fasting and Prayer, in view of the present condition of the nation. Yesterday was our communion, and the Saviour was with us, of a truth, saying, "*In the world ye shall have tribulation. In me ye shall have peace.*" The mission is evidently becoming more solemn, heavenly, and devoted to Christ; and willing to labour, to suffer, or contend earnestly for the faith, as may please the Saviour. We had yesterday some tokens of Divine love. Sister Requa, wife of brother George Requa, was admitted to our church, and mission from a sister church, and George Douglass, a promising youth, in whom the Lord, as we humbly believe, has wrought an astonishing change, was admitted from the world. It may not cause the same joy among

the anxious friends of the heathen, as though it were an Osage that was brought in: but there is joy in heaven over one sinner, without regard to nation or colour, and there is joy at Union. To us who know his talents, his influence among his companions, and his sincere desire for the prosperity of the mission, the case cannot be looked upon with indifference, or without emotion. But while we notice this event, our minds do not linger a moment on the good already done; nor does this animating token of God's favour diminish aught of our desire for the salvation of the poor deluded heathen. For this we long, for this we pray, and never more earnestly than at the present time."

The Superintendent to the Domestic Secretary.—Feb. 13.

In a late Journal it was stated, that two of our Osage youths had signified their desire to be removed to the Cornwall School, and one or two reasons were given why it would be best to send them. These reasons continue to have their full force, and

others have recently urged the measure, arising from the unsettled condition of the nation. Could the Board provide a way and means for their conveyance to New-York, it would probably secure their continuance at school, raise them above the prejudices of their people, and prepare them to return in a few years to strengthen the mission and benefit the nation. And scarcely any measure could be adopted, which would be more likely to awaken a general interest for the mission.

The school was never more prosperous than at this time : I mean in regard to its improvement. The children are beginning to rise above their foolish diffidence, and speak our language. The two oldest boys, whom we have recommended for your particular patronage, improve as rapidly as could be expected in their present situation.

In regard to expenses, we are shaping our course so as to meet the exigencies of the Board, and the perplexities of the times in this country.

By the Journal for January, it will appear, that the dark clouds which were rising when we last wrote, have assumed a milder aspect. The lenity of our government toward the Indians, and the prudence of the commanding officer at Fort Smith induce the hope, that the late breach upon the citizens of this territory will be healed without a war, and overruled, for the best good of these natives.

The attempts which have been made to preach the gospel to these heathen, have succeeded as well as could be expected. A good attention is given to what is said, and we trust some light has been scattered before their eyes. Brethren Chapman and Requa are assiduously pursuing the study of the language, and at the same time attempting to allure the people to settle and become industrious. But though some speak encouraging words, and give reason to expect a speedy change of their habits, yet

the disturbed state of things induces them to postpone the attempt from time to time. In all we do, we have need of patience. Brother Montgomery is still with us, giving his undivided attention to the language, preparing and translating short sermons and addresses. Our interpreter is much improved, and exceeds our expectations in translating.

The health of the family is generally good. Sisters Chapman and Fuller are still feeble, and sister William C. Requa much of the time unable to labour.

Imploring the Divine blessing, dear Sir, on your labours, and those of the Board, I remain yours, in the Bonds of the Gospel,

WM. F. VAILL.

JOURNAL FOR DECEMBER, 1823.

Dec. 1.—Brethren Chapman and Requa commence the Indian settlement, about four miles north of this, on the opposite side of the river, having first sought the blessing of God on the attempt.

Unhappy Occurrence.

Of the late massacre of several white hunters, the Journal gives the following notice :—

Dec. 4.—Brother Vaill returned from Fort Smith, where he preached the last Sabbath, to the soldiers in the garrison. He found at the fort a trader, who had just arrived to lay before the commanding officer the destruction of his hunting party by the Osages. He states, that on the 17th of November, as they were peaceably encamped, a party of 70 or 80 Osage warriors suddenly rushed upon them, and killed six or seven of their number, took about thirty horses, and plundered their camp. He himself escaped almost miraculously. This distressing outrage was committed on the waters of the Red River, and the men who fell a sacrifice were citizens of this territory. Col. Arbuckle greatly feared at first, that it

was an act of national hostility, but we have since learned, that the chiefs of the nation wholly disapprove of the act, and regret its occurrence; and that it was done by a war party, who, after an unsuccessful campaign against the Pawnees, fell upon these Americans. It is one of the savage customs of this people, when they have lost friends, not to shave their heads or cease mourning till they have caused some of their enemies to fall victims to their revenge. This act appears to have been occasioned by the combined effects of blind superstition and savage revenge. Let us therefore pray—That God would “have respect unto the Covenant, for the dark places of the earth are full of the habitations of cruelty.”

Interview with a party of the Delawares.

Dec. 10.—Brother Vaill returned from Mr. Chauteau's, where he saw Clamore, who appears as friendly as usual, and very anxious to settle this difficulty with the white people. He is doing what he can to collect the horses and the plunder. Last evening a party of Delaware Indians, who were at Mr. Chauteau's, had a talk with the Osages respecting their intention to hunt beaver on the Grand River, (or Neosho, as the Indians call it,) and on the Verdigris. There being three chiefs in the company, the inquiry was made by brother Vaill, whether the people would like to have schools set up among them? to which they replied, that this *subject was not for them to decide, but for their father, the old Chief*. It has been understood, however, that Anderson, the old Chief alluded to, is prejudiced against schools; as some of their young men, who have received a partial education, have not done well. These people can talk English, have some ideas of a future state of rewards and punishments, of the Sabbath, and of some other things relating to Christianity. They have lost the knowledge of David Brainerd,

who taught their fathers the word of life, but have some tradition of the Moravian Missionaries. They live on James's Fork, a branch of White River, and near them are six or seven remnants of former tribes, once living east of the Mississippi, large and respectable. Their distance from this place is from 130 to 300 miles. They live partly by agriculture, and partly by hunting.

Dec. 14.—*Lord's day*.—Just at the conclusion of public worship, a part of the above-mentioned Delawares called upon us, on their way up the river, trapping for Beavers. They, however, left us in a few minutes.

Dec. 18.—The Osages brought us word yesterday, that they found one of our creatures dead; and that it appeared to have been designedly killed. To-day we examined into the matter, and became satisfied from the wounds, and the tracks of the shod horses, that it was killed by the Delaware Indians.

Visit to the Osage Villages.

Dec. 19.—Brother Chapman, with the Interpreter, returned from a tour among the Indians. In consequence of the late outrage on the Americans, it was thought best to suspend our labour at the settlement for a short season, and visit the Indians to learn their state of feeling. They have been absent five days, and have visited most of the little towns, or encampments along the Verdigris, for many miles. They found them apparently more friendly than usual; endeavoured to communicate religious knowledge; and became fully satisfied, that all the leading men in the nation are desirous to perpetuate peace with the whites. May the God of peace be with this disastrous people.

Major Cummings from the garrison has just come up, and called the chiefs to a council, to demand the murderers. Had this nation any efficiency in its government, they might at once

deliver up the men who committed the outrage.

It ought to be remarked that these hunters were engaged in hunting on Indian lands, without license, and contrary to law. Still it was an outrage that cannot be tolerated.

Dec. 21—Lord's day.—Brother Chapman preached the Gospel to the Indians at the Osage house. The interpreter appeared to take much pains to convey the truths to their minds. The Indians gave good attention, and were pleased with what they understood.

Arrival of Mr. George Requa, and the accession of a sister to the family.

Dec. 22.—Brother George Requa returned from New-York. On the first day of November last he was united in marriage with Miss Sarah S. Clapp of Cincinnati. He has been absent from this a little short of nine months; was about one month in going from this to New-York, and three in returning. He has been abundantly prospered, and we would praise our covenant God for his kindness to our beloved friends, in conducting them to this place in safety, and for his goodness to the family in adding to their number another sister, who appears to be prepared for the missionary life, and whom we welcome as a member of the mission. Female assistance was never more needed, and yet it could not have been more unexpected; for the last that we had heard of Brother Requa was that his health was declining; nor did we know of his having set out on his return, till his arrival. He came by the way of Harmony, kindly accompanied by brother Pixley. He has travelled in a light wagon. The weather has been favourable, and the rivers and creeks low. It is remarkable that a journey so long has been performed with so much facility.

The brethren this day, resumed their labours at the settlement; but hearing of the return of brother

Requa, they came in to unite with us in thanksgiving, in which exercise we have spent this evening.

Dec. 28—Lord's day.—Brother Pixley spoke to us from Deuteronomy, 8th chap. 2d ver. "And thou shalt remember all the way, which the Lord thy God hath led thee these forty years in the wilderness, to humble thee, &c."

Dec. 29.—Brother Pixley after a short but pleasant visit of one week, set out this morning on his return. Not only has this visit been pleasant; but it has been profitable to speak of the way, in which God hath led us, and to encourage each other under our respective trials.

Alarm and Departure of hired men.

Dec. 31.—Six hired men, who came from the state of Ohio, in our boat last summer, leave us, being alarmed at the state of the Indians.

This movement has stripped us of all our help on the farm excepting Swiss, a Frenchman. But little can our friends realize all the evils to which we are subject. The trials that have risen of late are, if possible, more serious than any that have preceded. Still God's grace supports, and enables us to say, "Not our will, but thine be done."

GREAT OSAGE MISSION.

JOURNAL FOR NOVEMBER AND

DECEMBER, 1823.

In this Journal, the whole family, with only one or two exceptions, are represented as in good health.

Two young men, in part of Indian blood, were admitted to the school on the 6th, and on the 9th one of their girls was taken away by her mother.

On the 10th, a Frenchman, with his Osage family, arrived at the station for the purpose of settling near the Mission house. At his request, his oldest child, a boy of four years of age, was received into the school.

The death of *Big Soldier*, was mentioned in our March Number, page 81. Of this event, the Journal contains the following notice.

November 27.—Man dies. With

death there is no distinction. The hero, the sage, the chief, his vassals, the rich, the poor, the wise man and the fool, sink alike into one common grave. The *Big Soldier* died at Mr. Chateau's trading-house several weeks since. This Chief, it is supposed, had more influence than any other, in removing the Osages from their Village in the Autumn of 1822. He is now dead; and as singularity marked his life, it did not leave him in the circumstances of his death. Over the grave of his wife, he wept and fasted, deaf to the entreaties of his friends, until nature was nearly exhausted. He was then removed by force from the grave to a lodge, and soon sunk into the arms of death.

The Journal of November closes as follows—

Lord's day, Nov. 30.—Where grace is needed, may it be granted, that all the sacred hours of this day may be filled up with praise and devotion before the throne of Him, who is the Searcher of the heart and Trier of the reins of the children of men. While seated in our church, we felt the deepest compassion for a number of Frenchmen and Osages who were present, who, though seeing, saw not, and hearing, heard not. Through whom, and by whom, shall that all-powerful voice again speak? *Dry bones live.* Father, thy servants are before thee—hasten it in thine own time.

Woodbridge Newton, an Indian lad, who had been absent about ten months, returned to the school on the 3d of December, apparently much gratified to be again permitted to reside with the Mission Family.

Under date of the 9th of December, the Journal acknowledges the receipt of a donation of six dollars and a half from Mr. Wm. S. Williams.

Mr. George Requa and his wife arrived at Harmony on the 8th of December, on their way to Union. The following notice of their departure is given in the Journal—

December 15.—Brother Requa and his wife, having rested a few days, set out for Union, accompanied by Brother Pixley. May the Great Shepherd of Israel be their Guardian

Angel by night and by day; may he conduct them safely to the bosom of their friends, abundantly qualify them for the work to which they are destined, and grant them many souls, as crowns of their rejoicing in the day of the Lord Jesus.

An examination of the School took place on the 9th of December. The committee of examination express themselves satisfied with the regulations adopted by the teacher, and with the improvement and good conduct of the scholars. The female scholars had made, in five months, 16 garments for adults, and £1 for children, besides performing their full share of labour in the kitchen.

On the 23d, Mr. Dodge and Mr. Blight were appointed to visit the Kickapoo and Delaware Tribes of Indians, for the purpose of ascertaining their situation, and their feelings, in relation to the introduction of Christianity, and of the arts and customs of civilized life. This duty the deputation performed early in January—and their Journal, which we now present to our readers, will be perused with interest.

Visit to the Kickapoo and Delaware Tribes.

Tuesday, Jan. 6, 1824.—Started with John B. Mitchel for our guide. Passed through a fine prairie country, interspersed with creeks, which were lined with timber. Found a small bottom, where we were accommodated with food for our horses, and water for ourselves, and spent the night under favourable circumstances.

Wednesday, Jan. 7.—Passed over a rough and barren country. Crossed two considerable creeks, and then took the dividing ridge between the two branches of the Grand Fork. In the course of the day we passed several very excellent springs, one of which is quite a curiosity. The water rolls out from the lower side of a large rock, in a sufficient quantity to turn a mill. As the night was approaching, we here turned aside to a little grove, where we were accommodated with wood and water, and under the good hand of our God, we spent the night very comfortably.

Thursday, Jan. 8.—Our journey this day is almost wholly through prairies. We have passed many fine springs, and some very good land; but much of the country is gravelly

and unfit for cultivation. Encamped for the night within a few miles of the Kickapoo town.

Arrival at the Indian Villages.

Friday, Jan. 9.—At 9 o'clock, we arrived at the Kickapoo Village, but all was silent—not a single soul had returned from their hunt. We passed on to the Delaware Village, a distance of about 8 or 10 miles, and arrived at the house of Mr. James Wilson, who is a white man, and the U. S. Interpreter. At his house we were kindly entertained. We made many inquiries respecting the Delaware Indians, and received much information. This man has an Indian wife, who is quite a cleanly and decent house-keeper. We visited a family in the neighbourhood, who can converse in English. The husband is a half-breed, and the wife a full-blooded Delaware. They were brought up among the Mohegans, where they enjoyed in some measure the privileges of the Gospel. After some conversation, the woman inquired whether we had brought Christ with us—if so, she wished us to pray with her and her family before we parted. Inquiry was made for a Bible, and one was produced, which we had little expected in a heathen land. It was old and somewhat tattered. She said it was one which her father once owned and loved to read. A passage was read, and prayers offered up. These people manifest an inclination to send their children to school. May the Lord bless them and their children! This woman has been a professed Christian, for nearly 20 years.

Interview with the Delaware Chief.

Sat. Jan. 10.—We went with the interpreter to visit the principal Chief. We passed a number of log cabins, and soon arrived at his door. We entered, and were received with the usual tokens of friendship and cordiality. We were

seated in decent style, and the Chief placed himself, in his great chair. Several other Indians gathered in. The Chief is a grave and venerable character, possessing a mind which, if cultivated, would render him probably not inferior to some of the first statesmen in our country. He had much silver hanging to his breast. His ears were cut in strings, and loaded with silver, and to his nose hung a large jewel, which, but for ornament, must have been very uncomfortable. His wife was very busy in filling a gown with small silver broaches, set close in rows. It will probably require some thousands to complete it. The old man having taken his pipe, about a yard long, was ready to receive any communication we were disposed to make. The Interpreter, to whom we had given a detail of the business which we wished to lay before the Chief, proceeded to relate to him in substance as follows: "These men are Missionaries, sent out by a Benevolent Society in the East, and by the General Government, to spend their days among red men, never expecting any compensation for their labours beyond their necessary food and raiment. Their object is to teach the red people how they must live in order to be happy. For this purpose they have established a school in the Osage country, and have come to invite the Delawares to send children to their school, or to consent to have a school among themselves. In their school, they propose to teach, not only reading and writing, but also the necessary arts of business; and in all their teachings, their principal object is to instruct them in the great truths of the Bible, and lead them to embrace the religion it reveals. They have family worship morning and evening, call on God for a blessing on their food, and return thanks when they have received it; and public worship is attended regularly on the Sabbath." Our business having been presented

before the chief, he remarked that "he was pleased with the plan to have his children instructed in industrious habits, in connexion with learning to read. But he should not like so well to send his children to our school, for he was afraid there would be war, and the Osages would kill them. If there could be a school among his people, for himself he should have no objection, provided all his men were in favour of it. But he could say nothing now. When his men came home, he would call a council, and have it decided. This, however, would not take place until May. He was sensible that the game was almost gone, and that if his people would all turn their course, and live like white people, it would be better for them. He has been strongly opposed to education, because several of his people have been partially educated, and have turned out bad. He has hitherto been opposed to preaching the Gospel, because a missionary had once taught some of his people that, if they would believe in the Bible, their enemies could not kill them; and still their enemies came upon them with the Bible in their hands, and destroyed them." He was informed, that we considered it superstition to believe that the Bible could save them without attending to such means for preservation as the Bible prescribes. When the house is on fire it would not do to say, the Bible would keep us from the flames, and remain in it; but the Bible teaches us to fly from danger, and to use all proper means to protect ourselves and dependents from the attacks of all who would unlawfully disturb us. He said "he was pleased with our view of the subject, and liked our way very well." In reply to the question whether he believed in the existence of a Supreme Being, he said, "long ago, before ever a white man set his foot in America, the Delawares knew there was one God, and believed

there was a hell, where bad folks would go when they die, and a heaven where good folks would go. He believed there was a devil, and he was afraid of him. These things he knew were handed down by his ancestors, long before William Penn's arrival in Pennsylvania. He also knew it to be wrong, if a poor man came to his door hungry and naked, to turn him away empty, for he believed God loved the poorest of men, better than he did proud rich men. Long time ago it was a good custom among his people to take but one wife, and that for life, but now they had become so foolish, and so wicked, that they would take a number of wives at a time, and turn them off at pleasure." He was asked to state what knowledge he had of Jesus Christ, the Son of God. He said "he knew but little about him; he had heard people say there was a Jesus Christ, and that he was the Son of God. For his part, he knew there was one God; he did not know about two Gods." He was informed that we did not believe in more than one God, and that the Father and the Son were one in substance and equal in power and glory. After spending several hours with the old man, in conversation upon various topics, we concluded, the Lord willing, to make him another visit in May, when he said he would give us an answer about a school among his people.

Religious Exercises.

We had a pleasant season this evening. Several persons from two or three families in the neighbourhood, came in to have the privilege of attending prayers in the family. About an hour and a half was devoted to reading and singing, prayer and exhortation.

Sabbath, Jan. 12.—About twenty persons collected for public worship, who could understand the English. They were addressed from St. John's Gospel, chap. iii. ver. 16. It was pleasing to behold so many attentive

ears, in a heathen land, and we have reason to hope, that there was one, at least, who could feast upon the good word of life. May the Lord bless the opportunity, and cause that the word spoken may have its desired effect on the minds of all who were present.

Dress of the Delaware women.

As a specimen of the female attire, the Interpreter's wife after breakfast, arrayed herself as follows:—Her hair neatly folded in a piece of plaid silk, fastened with a silver band; her gown bandanna silk, with 32 broaches on it of various sizes, some the weight of a dollar, some of half a dollar; her shroud of scarlet, embroidered with deep blue, pale blue, white and black ribbon.

Return to Harmony.

Monday, Jan. 13.—This morning we make preparations to start for home. Mr. Wilson, the U. S. interpreter very kindly entertained us, and refused any compensation for the trouble we had given him. We returned by the route in which we came, and arrived at Harmony on the evening of the 15th, having experienced the good hand of our God upon us, in ordering our health, the weather, and all other circumstances, in much mercy towards us.

The number of the Delawares on this side of the Mississippi River is about nine hundred. Forty fires or families are expected in the Spring.

SENECA MISSION.

The dispersion of the School at this station, and the removal of the Mission Family under an existing law of the State, were mentioned in our last number. It was also mentioned, that the Domestic Secretary of the United Foreign Missionary Society had gone to Albany for the purpose of soliciting such a modification of the law, as would permit the Mission Family to resume their labours. On his return, the Secretary presented to the Board the following Report, which was accepted and ordered to be printed in the present number of the Register:—

The Committee, to whom was referred the Rev. Mr. Harris's letter of the 24th of February, in relation to the dispersion of his school, and the removal of the Mission Family from the Indian Reservation, beg leave to Report—

That, after due deliberation, it was deemed expedient, that the Chairman proceed to the seat of government, and procure, if practicable, the enactment of a law which should authorize the missionary and his associate teachers to continue their benevolent labours among the Seneca Indians.

On his arrival at Albany, the chairman drafted and presented to the Legislature the following Memorial:—

To the Honourable the Legislature of the State of New-York in Senate and Assembly convened.

The petition of the Managers of the United Foreign Missionary Society in the city of New-York, respectfully sheweth:

That a Missionary Establishment was long since formed on the Buffalo Reservation, for the benefit of the Seneca Indians, and at the urgent request of many of the Chiefs and people of that Tribe.

A workshop was erected, and furnished with a complete assortment of Carpenters' tools. The use of the shop and tools was gratuitously tendered to the adult Indians; instruction and assistance were given by one of the Missionary Teachers, who had been regularly trained to the carpenter's business; and a number of the Indians, having availed themselves of these privileges, are now competent to make and repair for themselves various agricultural utensils, and articles of household furniture.

Many of the Indian Females, both adults and children, have derived evident benefit from the instruction which has been communicated by the Female Teachers of the Mission, in the various branches of household economy.

A school has been established, which now embraces more than thirty Indian children living in the Mission Family, and fed and clothed at its expense; some of whom can already read any English book, and all of whom are correct and exemplary in their deportment and diligent in their studies. One of the Youth (nephew to Captain Pollard, the very respectable Chief,) has been sent by your Memorialists, at the urgent request of his Uncle, to the Foreign Mission

School in Cornwall, with the hope that he will soon be qualified for eminent usefulness in his Tribe.

A Church has also been organized; and there are already enrolled on its list of Communicants several influential Chiefs, who have voluntarily renounced their pagan worship, and embraced the Christian Religion.

Buildings, with the consent of a majority of the Indians, have been erected on the Reservation, at very considerable expense, and of sufficient dimensions to accommodate sixty or seventy Indian children.

In managing the concerns of this Establishment, your Memorialists have received, not only the approbation, but also the assistance, of the Government of the United States. A considerable portion of the cost of the buildings was paid by that Government, and a gratuity is annually made to assist in defraying the current expenses of the school.

To these facts, your Memorialists have the painful duty to add—That an order has just been issued by the Court of the county in which the Establishment is located, by which this flourishing School, to the great disappointment and grief of many of the Indians, is to be broken up, and the Missionary and Teachers are to remove, within ten days, from the Indian Reservation, on the penalty of imprisonment. This order was reluctantly issued, on the complaint of a solitary Indian, and under a construction of a law, which was enacted by the Honourable Legislature in the year 1821; a law, which, it is understood and believed, was intended only to remove intruders, whose designs and practices were hostile to the interests and welfare of the Indians.

Under these circumstances, your Memorialists respectfully pray, that a clause may be enacted by your Honourable Body, exempting their Missionary Establishment from the operation of the law of 1821, and permitting their Missionary and Teachers to pursue their disinterested and generous labours in the undisturbed occupancy of the buildings which have been erected for their use:

And your Petitioners will ever pray, &c.

By order of the Board of Managers of the United Foreign Missionary Society.

Z. LEWIS, *Domestic Secretary.*

P. S. For a confirmation of the facts stated in the above Memorial, the Honourable Legislature are respectfully referred to two letters now in the hands of His Excellency the Governor—the one from Captain Parish, the agent of the United States, and the other from eighteen or twenty of the Indian Chiefs.

In the Senate, the memorial and the documents which accompanied it were referred to a select committee, who reported a bill, with general provisions, allowing missionaries, teachers, and mechanics, to reside on either of the Reservations in this state, for the purpose of communicating instruction to the Indians. This bill, without any unnecessary delay, was passed in the Senate, and sent to the Assembly for its concurrence.

In the Assembly, the bill was referred to the committee on Indian affairs; and, after a delay of several days, was at length reported, with amendments, and referred to the committee of the whole. It soon became evident, that this bill, in consequence of the great number of bills previously reported, would not be taken up this session, unless *unanimously* recommended by a standing committee, denominated the *Committee of Nine*. An attempt was made to bring the bill before this committee; but the chairman, without reading, or suffering it to be read, took upon himself the responsibility of rejecting it.

The following clause, relating solely to the Seneca School, was then drafted, with the hope of having it added to some bill on its passage through the committee of the whole:

“And be it further enacted, That Thomson S. Harris, and his Associate Teachers be, and they are hereby permitted to return to their buildings on the Buffalo Reservation, and pursue their gratuitous and benevolent labours of teaching the Indian children and youth.”

An opportunity at length occurred, on the passage of a bill for the appointment of a commissioner to adjust some disputed titles among the Stockbridge Indians. Judge Wilkeson, of Buffalo, on moving the additional clause, stated to the house, as the result of his own personal observation, that the general condition of the Indians had been very evidently improved by the benevolence

labours of the missionary and his associate teachers ; that many of the Indian females, under the instruction of the female teachers, had made great proficiency in sewing, spinning, knitting, and other branches of household economy ; that a number of the young men of the tribe, having availed themselves of the privileges of the workshop, had acquired considerable knowledge of carpentry, and a few had already been employed as journeymen in that line of business ; and that habits of frugality and industry had been formed, their mode of living as to cleanliness and comfort improved, their farms better fenced and cultivated, and their stock of neat-cattle and horses greatly increased. He observed, that a large proportion of the fuel and other articles sold in Buffalo were furnished by them ; and added, that, before the missionary establishment was formed, the inhabitants of Buffalo were greatly annoyed on the Sabbath, by crowds of boisterous, and often intoxicated Indians, but now, scarcely an Indian on that day was to be seen in their streets. He closed by expressing the hope, that a family of teachers, who had been instrumental in accomplishing so much good, might be permitted to return to the buildings which had been erected at much expense for their use, and to the important duties to which they had consecrated their lives.

The Section, however reasonable and important, was vehemently opposed in various quarters of the house. It was alleged that missionaries and teachers, instead of improving the Indians, made them ten times worse ; and a letter, said to have been written many years ago by the notorious Red-Jacket, and other similar papers, were read in support of the allegation. In consequence of the number of his opponents, and their mode of attack, the honourable mover of the section, despairing of success, hastily withdrew it.

Thus, to the disappointment and mortification of your committee, their efforts have failed. That Assembly which, within two days, had passed a bill, authorizing a tavern-keeper, who had been removed by the same law from the same Reservation, to return to his residence and his occupation, would not permit our devoted teachers to return and resume their gratuitous labours of instructing the Indian children and youth ! That Assembly, which, on the same day, appropriated \$40,000 to aid the general fund for the support of Common Schools, would not permit a common school, although it would not have cost the State a single cent, to be restored to the Indian tribe !

Your committee have only to add, that, while their chairman was at Albany, a missionary meeting was held in that city, and a collection taken up for the benefit of the Society, amounting to \$42 75.

Z. LEWIS, *Chairman.*

CATARAUGUS MISSION.

JOURNAL FROM THE 1st OF JANUARY
TO THE 1st OF APRIL, 1824.

New-Year's Visit.

Jan. 1, 1824.—The Indians of the Christian party and a number of others assembled this day at the Mission House, to receive their new-year's cakes ; all appeared pleasant and very friendly. As so many were present, we improved the opportunity in giving them religious instruction, and exhorting them to begin the new year in the fear of God : after the exercises were closed with prayer, the chief warrior arose and made a very animating and appropriate address. All then, in an orderly manner, returned home. Having been preserved to commence another year, may we, as a family, deeply feel and humbly repent of our many sins and our past ingratitude : may a review of the mercies and blessings, trials and afflictions, of the year that is now closed, lead us to see the hand

of God in all his dealings with us, and excite us to pour out our hearts in grateful acknowledgments of his loving kindness; and may we be more devoted to the cause in which we are engaged, more anxious to promote the salvation of these perishing mortals, more solicitous for the growth of grace in our own souls, and more desirous of promoting the glory of God, and of knowing nothing among this people but Jesus Christ and him crucified.

State of the School.

Jan. 15.—The diligence and obedience of the children are such as to meet our approbation. There is generally a strife among them who shall execute our commands with the most promptitude and accuracy. Two or three girls prepare breakfast, at an early hour in the morning, for 27 children, while the others are employed in knitting and sewing. The neatness and regularity with which they perform their labours, would do credit to any children of their age.

Phœbe York, the oldest of the girls, in consequence of a weakly constitution, is not so useful in the family as she otherwise would be; still she is willing and disposed to render all the assistance her health will permit. Harriet Woolley, the next oldest, is one of the most faithful and active girls for business we have; but owing to weak eyes, she has not made that proficiency in learning which some of the others have, yet her attainments are by no means discouraging. The girls have not advanced quite so far in their studies as the boys; but, we are happy to say, it is not for want of talents. As we have been deprived of necessary help in the female department, the girls have been very much taken from the school to assist in the labour of the kitchen. Ann Finley Sanford excels in learning; she has made greater progress than any of the other girls. These three, with Anrefra

Whiting, Margaret Milledoler, and Susan Spring, form the first class of girls—they read in the testament, and are committing short catechisms and sacred hymns; the improvement of the four remaining girls is good, considering the time they have been in school.

Jan. 26.—On account of ill health, I was prevented from attending meeting yesterday; it was the first sabbath since moving to this place, that I was obliged to stay at home. As the Indians were expected to assemble, the scholars were permitted to go: George Read accompanying them to read at the meeting a chapter from the word of God. The meeting was well attended. Mr. Johnston, a chief, made the prayers and gave an exhortation.

Sickness of the Chief Warrior.

Jan. 27.—The aged Chief Warrior, having been sick for some time, sent up word that he was worse, and desired that his three grand-children might come home to see him. They were accordingly permitted to go.

Jan. 28.—Visited the old chief and found him quite sick. I had made arrangements for the interpreter to meet me there, but he disappointed me, I could, therefore, converse but little with him—he desired me to pray with him.

Jan. 29.—The children mentioned above, returned with their father, who says the old chief is much better. His life is indeed valuable; may the Lord preserve him as a blessing to his people.

Visits to a Sick Woman.

Feb. 4.—Received information yesterday, that an Indian woman at the village was very sick, and not expected to live. Her two brothers in school desired to visit her, and to-day I have been to see her. I found a distressed house. She has a husband and three children, and her mother and sister were present. She

lay apparently on the borders of the grave. I conversed with her respecting her soul. She said but little, but expressed an unwillingness to die, and indeed a kind of horror at the thoughts of death. I prayed with her, and she appeared affected and desired me to come again. I conversed with the family on the importance of being prepared for death; they were very solemn, and listened with attention. How my heart was affected with the scene! How wretched, ignorant, and degraded is this people! In what perishing need do they stand of gospel instruction, and the saving influences of the blessed Spirit!

Sab. Feb. 8.—Attended meeting as usual. One of the chiefs told me that some of the young people were much in the habits of idleness, and a few addicted to drinking, and that some evil consequences had resulted from such conduct; and, as many young people were present, he wished me to read such a chapter and make such remarks as I thought best calculated to warn them of the danger and the evil of such ways, and persuade them to live according to the directions of God's word. I again visited the sick woman. While conversing with her about dying and the necessity of a change of heart, a number of the friends of the pagan party came in. This favourable opportunity was improved, by exhorting them to repentance, and to be also ready for the hour of death. The poor woman appeared to be much affected with her situation, acknowledged she was a sinner and unprepared to die, and said that since my last visit, her thoughts had been continually upon this subject. She wished me to pray that the Lord would have mercy upon her. I endeavoured to lead her mind to Christ, and told her there was mercy for the greatest sinners who repented of their sins, and accepted him as offered in the gospel. She was too weak

to say much. I closed my remarks with prayer, and left the house deeply affected with her case and of this perishing people. Sister Bradley went, on Friday last, to visit the sick woman and other families, and returned to day. May her labours of love be blessed to the good of those who shared in her instructions.

Various Notices.

Sabbath, Feb. 15.—The Interpreter being sick, the Chiefs desired George Read to perform. Although it was the first time of his interpreting in public, he performed very well, and much to the satisfaction of the Chiefs. They say, they think it is the work of the great Spirit, that he has obtained such a knowledge of the language in so short a time.

Feb. 19.—A young man from Alleghany called a few days since, and requested permission to attend the School. He is still with us, and is very steady and apt to learn. Eight or ten children and Chiefs came up to-day to provide wood for the School.

Sabbath, Feb. 22.—Our meeting to-day was unusually full, more than sixty persons being present. The Interpreter was again absent.

George Read was requested to take his place: he complied with much diffidence—but performed well.

Feb. 23.—An Indian woman, wife to one of the Indian Chiefs, desired to work in the kitchen long enough to earn a pair of shoes. She has therefore been with us a few days, labouring with cheerfulness and industry.

Feb. 25.—The young men assembled this evening at the School room for singing. Some of the Chiefs accompanied them, and brought another girl to enter the School.

Visit to the Seneca Mission.

March 4.—Having received information, that the Seneca Mission family, were about to be removed by a law of the State, which prohibits white people from living on Indian

land, I thought it my duty to visit that Station. The school and Mission at that place have been very prosperous for a few months past, and the prospects of usefulness great and encouraging. It was melancholy indeed to reflect that so promising a school was about to be broken up, and so many fine children scattered again in the woods. Although the school at Cataragus is large, and indeed larger than can well be accommodated during the present state of the buildings, yet we thought it expedient to propose to the Buffalo Chiefs, that their children should be removed to our school. They appeared grateful for the offer, and thought they should accept of it. In view of this it was judged best that most of the family should remove to Cataragus.

I returned last evening, accompanied by brother Bradley and sister Bishop; and brother Bradley has this day commenced his labours in the school.

Arrival of Seneca Children.

Sabbath, March 7.—Went down to attend meeting; but neither of the Interpreters being present, could only pray with the Indians.—Two children from Seneca arrived last evening.

March 12.—Some Chiefs from Buffalo have arrived to-day, with more children, making already fifteen from Seneca.

Sabbath, March, 14.—Attended a very full meeting to-day at the village. A number of the Pagan party were present. The old Interpreter was able to be brought in a sleigh.—It was truly interesting to see again the aged Chief Warrior, it being the first time he has been able to attend with us on the Sabbath since his sickness. The woman mentioned above as being sick, died and was buried while I was at Buffalo. This being the first opportunity of speaking to the Indians since that time, I thought proper to make the importance of being prepared for death the subject of dis-

course, founded on Matthew xxiv. 44. "Therefore be ye also ready." All appeared solemn and attentive.

The Seneca children regularly entered into the Cataragus School.

March 17.—A Chief from Buffalo, arrived last evening, with three more children. We have now eighteen scholars from Seneca—13 boys and five girls. The present number in the Cataragus school is forty-five. This afternoon, the Cataragus Chiefs assembled at the Mission House, to receive, at the hands of the Buffalo Chiefs, all the children that had been brought from Seneca, and to enter them regularly in the school. Our Chiefs appear much pleased that the Buffalo Chiefs brought their children to this station. Their addresses to the children were very interesting, especially that of the Chief Warrior. He has not been able to visit us before since New-year's day.

Mr. Bradley presented to the Indians.

As most of the Christian party were present, it was thought a proper opportunity to introduce Br. Bradley as an Assistant in the Mission, sent from the good Society at New-York. After Brother Bradley's address, one of the Chiefs replied in an affectionate manner, giving him a cordial welcome, and expressing his gratitude to him for leaving his own friends to come and instruct poor Indians who have lived in pagan darkness, and who, until the good Society took pity on them, were entirely ignorant of those things that are most for their own good.—They rejoiced to see the face of those who are sent to instruct them and their children, and were very thankful for the continued interest manifested for their welfare.—They hoped they should show their gratitude to the Society, and to the Mission family, by a teachable disposition, and a readiness to do what was recommended to them, as far as lay in their power, and by a deter-

mination to persevere in Christian ways, until the Great Spirit should take away their bad hearts, and give them new hearts, and their children be prepared for a better world, where all who have the love of God in them, both red men and white, shall be happy together.

March 30.—As the Mission School at Seneca has been broken up, it was thought best that Br. Clark, (who was recently appointed for that station, and had just arrived,) should come to this place, and aid in clearing and cultivating our land. He will of course return to Seneca, if that school should be recommenced. Sister Selden arrived last evening.

Close of the Quarter.

April 1.—According to the established rules of the school, another quarter has closed to-day, and the Cataraugus children have gone to visit

their friends for a few days. On account of the distance, we think it best for the Buffalo children to remain with us. Our school, therefore, continues without any vacation. The improvement of the children, since last examination, is as good as could be expected.

In reviewing the last quarter, we see much cause for humility, on account of our short-comings in duty; and much cause for gratitude to our Heavenly Father, who has thus kindly preserved our lives and healths, and in so great a measure prospered us in our work. We *need* and we *expect* the prayers of the friends of Missions, that we may have grace to enable us to be faithful in the discharge of the various and important duties, devolving upon us, and that God may continue to smile upon this Institution, and visit it with the outpourings of his Holy Spirit.

Foreign Intelligence.

AFRICA.

DEVASTATION OF MISSIONARY STATIONS.

In a late number of the London Missionary Chronicle, we find the following melancholy account of injuries sustained at the Missionary Stations of Bethelsdorf and Theopolis, by a tempest, which occurred in October last, and which spread devastation through the southern part of Africa. The account is furnished by one of the Missionaries at Theopolis, under date of the 11th of October, 1823.

My very dear Sir,—I little thought when I wrote to you last, that I should so soon be under the painful necessity of describing to you such a scene of desolation and distress as that which now presents itself before my eyes; and I can truly say, that I never in all my life took up my pen under the influence of such feelings of grief and distraction, as those which now possess me.

Exertions have been made here, and vigorous ones. Under the divine blessing, great things have been affected, yea, wonders, towards the melioration of the temporal circumstances of the Hottentots here: but oh! my dear Sir, how heart-rending it is to behold our late endeavours rendered entirely fruitless, and at present, according

to human appearance, all our hopes (at least for a time,) of recovering ourselves, blasted.

On Saturday last (Oct. 6.) about mid-day, the sky began to present an awful appearance—nothing was to be seen but tremendous black lowering clouds, which indicated a heavy fall of rain. In the afternoon the rain began to fall, and continued Monday and Tuesday attended with a fresh breeze. On Wednesday the wind blew a hurricane from the south-east, and the rain descended in torrents, such as were never witnessed by any of the people of the place, and which continued without intermission till to-day (Thursday) at 12 o'clock, when it began to abate.

On Friday morning, as soon as it was light I looked out, and saw that the river had risen to an amazing height, and had overflowed the ground where we had made bricks for the new village—all which have been swept away.

In the evening about eight o'clock, I was suddenly alarmed by a great crash. I immediately took a candle, to go out and discover the cause; but while I was preparing so to do, Mr. Barker came in with uplifted hands, and a countenance bespeaking the

greatest agitation and distress, exclaimed, "We are all completely ruined!" I asked, "What is the matter? Surely your house has not fallen and hurt any of your family!" He replied, "No: but our school—our noble school, is destroyed and is completely down to the ground!" I immediately went out, and when I beheld it, I received such a shock as I shall never forget.

I can assure you that never since I have been here had I cast my eyes on that building, but it has rejoiced my heart to think of the purpose to which it was devoted, and what facilities it would afford to the rising generation, by the introduction of the British system of teaching, for which it was adapted; and also that it would be used as a commodious place of worship, till the people shall be able to build a church.

The agitation and distress of our own minds, and the fearful apprehensions we entertained for the *Mission-house*, would not suffer us to retire for rest that night. Reflecting on the circumstances of the people at the Old Village, Mr. Barker and I concluded to go over, though in a midnight rain, to examine the state of things there; which, you will not be surprised to hear, were in a dreadful condition. The reed-houses were drenched through and through with rain, the water streaming through many of them like a river; the night excessively cold, so that one man was with difficulty preserved from being starved to death. The kraal was become such a deep quag, that the cattle were unable to stand in it, and were permitted to ramble where they would, in danger of being stolen by the Caffres, who are now very troublesome in our neighbourhood. When daylight returned, it presented to us additional cause of distress—every house building in the new village was washed down, so that not one brick was left upon another, with the exception of the house which we occupy, and that is much injured. We had about 100,000 bricks made for the village, and all in an unburnt state except one small kiln,—these have all been laid under water and are completely destroyed.

Our present consternation and distressing circumstances you may more easily conceive than I can describe. The people's old houses are all gone to ruin, and the old church is nearly down! What we shall do, the Lord only knows, and it is only in the exercise of faith in the Providence of God, and in the belief of that infinite wisdom, and goodness, and rectitude, which directs all his dispensations towards his church and people—it is only such considerations that can support our minds under present circumstances!

Could you have witnessed the scene

early this morning, when the poor creatures came over to behold the desolation, I am sure you could scarcely have endured the melancholy sight—it was truly a scene of lamentation and mourning—distress was depicted in every countenance, and every eye was filled with tears.

P.S. I have just received information that fifty houses and stores in Graham's Town are completely down, and that Bathurst is nearly destroyed.

The Directors of the London Missionary Society, on receiving this afflictive intelligence from their Missionary Stations in Africa, appropriated 400l. Sterling, for rebuilding the chapel and school-house. They also raised about 100l. by the private subscriptions of the Members of the Board; and "resolved to present the case to the members and friends of the Society throughout the United Kingdom—not doubting that it would excite the sympathy, and procure the prompt assistance of the religious public."

EAST INDIES.

We have much pleasure, says the London Missionary Chronicle, in communicating to our readers the pleasing intelligence contained in the following extracts from a work published monthly, by the brethren at Calcutta.

From the number for May 1823.

CALCUTTA.

Baptism of a Native Convert at Union Chapel.

ON Sabbath morning, April the 6th, Ramhurree, a Hindoo convert of Kidderpore, solemnly devoted himself to God by the instituted rite of Baptism. Three Brahmins (respecting two of whom we entertain great hopes,) and a Native school-master were present. The services of the morning were peculiarly solemn, and a marked interest was visibly excited in the congregation at large. Our joy on the occasion was, indeed, like the joy of harvest—we felt as the husbandman who, after waiting long for the precious fruits of the earth, sees the first germ of approaching plenty. The simple testimony which this convert bore to the power of the gospel on his heart, in the presence of a large European audience, and before the priests of Hindooism, was interesting in the highest degree. It is gratifying to notice the firmness which he manifested to his profession of the Christian faith previous to his baptism: he bore the brunt of persecution—his countrymen treated him with derision—his friends refused all intercourse with him—and his wife, when entreated to secure with him her future happiness, threatened to

leave him, tauntingly desiring him to go to heaven by himself.

From the marks of genuine piety which have for some time appeared in the conduct of *Ramhurree*, and the pleasing deportment of others, we entertain the most sanguine expectations that a Christian church among the Hindoos will soon be formed at Kidderpore. May the Lord hasten it in his time!

From the number for June.

CALCUTTA.

Administration of the Lord's Supper in Bengalee.

In our last Number we had the happiness of inserting a concise account of the baptism of *Ramhurree*, the first native convert from Kidderpore. We have now the additional pleasure of noticing, that, on Friday evening, May 9th, the ordinance of the Lord's Supper was administered for the first time, in the Bengalee language, in the school-room of Union chapel. About 30 members of the church and congregation, *Ramhurree* and three Hindoos, together with the missionaries, composed our little assembly.

The Rev. S. Trawin commenced the service, by giving out a hymn suited to the occasion;—this was followed by a number of general remarks explanatory of the nature, design, and utility of the ordinance.

The Rev. J. B. Warden then rose, and in a most affectionate manner addressed the communicants and spectators, in words similar to the following:—"My dear friends, the advantages of a religious education rank among some of the greatest blessings which we can possess. These blessings were eminently enjoyed by Timothy, who found in his grandmother Lois, and his mother Eunice, such instructresses, as to procure for him, on their account, the congratulations of an inspired apostle. His privileges, in part, it has been my happiness to enjoy. A father, now in heaven, I doubt not, bends from the skies to witness the solemnities of this evening; and a pious and affectionate mother, who, I trust, still survives, is with us in a different manner. Among the sweetest ingredients which are mingled in her remaining cup of consolation "stands this the foremost," that she has a son, an eldest son, employed as a missionary to the heathen. When I was about to quit my country and home for these distant lands, she told me, in accents never to be forgotten, that as I should not be present at her dying hour, to share her parting blessing, or divide with my dear brothers and sisters the small patrimony which Providence might enable her to provide for her

offspring, as a pledge that her affectionate sympathy and tender concern would follow me to the distant scene of my missionary labours, she said, 'I have a family silver cup, which has been handed down to each other by generations now no more, and produced at the annual festivities of the domestic circle; and this I give you to employ for a very different purpose. When God shall graciously crown your labours, or those of your dear companions, among the heathen, let this cup be employed as the sacramental cup, from which the first convert may drink the emblem of the Saviour's blood.' That happy—that glorious day, my dear friends, has at length arrived; and I have, now the indescribable delight of seeing the wishes of my dear mother realized, in presenting to this infant church this trifling pledge of maternal congratulation: and my only regret is, that my dear parent is not present to share in the pure and sublime luxuries of the occasion. However, I shall embrace the earliest opportunity of communicating to her the accomplishment of her hopes; and I doubt not that the first emotions of her heart, respecting this small commencement will be, 'May the little one become a thousand, and the small one a strong nation.' Amen, even so—hasten it, O Lord, in thine own time."

Mr. Cockburn then offered up an appropriate prayer; in which, after blessing God for his mercy in the conversion of the Hindoo present, affectionately committed our native brother to the superintending care and mercy of God, adding his supplications that the Lord would speedily turn the hearts of multitudes from darkness to light, and from the power of Satan unto God. The elements of the Lord's Supper were then distributed, accompanied with a sacramental address: the impression left on the assembly appeared deep, and we trust it will not easily be erased. During the service suitable prayers were offered up by Messrs. Ray and Gogerly, and the solemnity closed by the apostolic benediction.

We feel persuaded that the friends of the Bengal Auxiliary Missionary Society will rejoice with us at the admission into the Christian church, of this their first convert from the horrid darkness and superstition of paganism. May he, indeed, become the first-fruit of an abundant harvest: we hail the event with delight, and regard it as a pledge of greater blessings. We embrace this opportunity of affectionately pressing upon the attention of all, the vast importance of fervent, believing, and persevering prayer to God, that he would speedily gather together the lost and scattered sheep of his flock, that there may be "one fold under one Shepherd."

KIDDERPORE.

Extract from the Journal of a Missionary.

Sabbath, March 16, 1823.—For upwards of a month past, inquirers have nearly every day visited me, to converse on the momentous topics of salvation. This morning the congregation was unusually large and attentive. Noticing among the auditors an aged Brahmin, leaning on the top of his staff, I requested him to come forward, and seat himself before me. He accordingly came in front of the people; when, on being asked his age, he replied, “four score years and ten.”—“During so long a period you must doubtless have committed many sins?”—“Yes, many sins.”—“As it is evident, from your advanced age, that you have but a short time to remain on earth, do you know how your sins are to be pardoned, and what will be your state after death?”—He replied, “My hope is in the Ganges.” On my expressing much sorrow at his deception, and stating the general arguments which prove the absurdity of such a faith, he looked very serious; and when the question was pressed on his attention the second time, he confessed that if the Ganges could not take away his sins, he knew not what could. He was then directed to look to the precious sacrifice of Christ, as the only source of pardon. Service being concluded, the hearers manifested no disposition to depart, and about 30 of them followed me to the gate of our house. The old Brahmin, who had paid great attention to the word, and who had been invited to come for further instruction the following day, came with them to the gate, and thus addressed the durwan (door-keeper): “When I come to-morrow to converse with this gentleman, be sure you let me in, that it may be well with me in the other world.”

Monday, 17th.—The aged Brahmin visited me this morning, when the following conversation ensued:—“Friend, I am exceedingly happy that you are come to seek further instruction on that very important subject, the salvation of your soul. Pray are you a resident of Kidderpore?”—“I have been residing here about 14 days, but my dwelling-house is at Jhappore, a village about 12 miles distant.”—“What induced you to leave your home?” “Ah! Sir, I am an old man ripe with age, and a great sinner; whilst in my native village, I began to think that my time on earth must be necessarily short; and if I died friendless, perhaps the people would cast my body into the *Gobogora*,” and the jackals and vultures would, under such circumstances, come and gnaw my flesh. This thought was very

afflicting. Respecting my future happiness, I felt that I was a great sinner; but the Ganges takes away all sin. I came hither, therefore, to bathe in this sacred river, to dwell on its banks, and to die by its side; that by this means I might secure my pardon, and that my body might be consumed on its holy banks.”—“Ah my friend what a dreadful deception are you in; if you die in your present state you are lost for ever! I rejoice, however, that in coming to the Ganges, you are in the way of coming to Christ: but how did you find out the chapel?”—“I was bathing the other day at the ghaut where the people cross in the ferry; as the boat was on the opposite side, and the people were waiting its return, I heard some of the company speak of the wonderful words which they had heard in your chapel, and I thought I would come and hear them myself.”—“Did you ever hear the name of Christ before?”—“No, never.”—“What do you now understand of all I have said concerning Him, and of the way of salvation through Him?”—“What can I say, Sir? I am an old man; my heart is like a stone, and my understanding is almost gone. I will come, however, and hear these holy words daily.”—When part of the third chapter of St. John was explained to him, and he was urged to seek a new heart from Christ, in order to his admittance into heaven, he appeared to be in great agitation. After conversing with him two hours, I exhorted him to go home, and think over what he had heard, and to pray earnestly to God for his Holy Spirit, to enable him to understand and believe it. He then pointed to his tottering frame, and significantly said, “Ah! Sir, as long as I am in this body, nothing shall prevent my attendance on your instructions.” My heart bleeds over the miseries of this poor old man. Never do I recollect feeling so acutely for the perishing heathen as on this occasion. Alas! who can understand their wretchedness?

Tuesday, 18th.—The aged inquirer came at half-past eight o'clock. He was again urged to make a speedy application to Christ for mercy: being told that his advanced age admitted of no delay, and that he was in the most imminent danger, he replied, “True, Sir, I am like a ripe fruit, ready to drop from the tree, and at death where I shall fall I know not.” He was told that if he died in his present impenitent and unbelieving state, he would unquestionably fall into hell, as there was no salvation for any but through Christ. The essential truths of Christianity were again stated, enlarged on, and affectionately enforced on his conscience. At the close of this morning’s conference, as I knelt down to pray, the poor old man seemed exceedingly

* A receptacle for dead animals.

affected. When confession of sin was made, and mercy implored for him in particular, he made many bitter moans, fastened his eyes upon me, and very significantly shook his head; whilst his frail body agitated with fear, and enervated by age, trembled exceedingly. It was a most affecting sight. May the Lord speedily lead him to that Fountain which is opened for the purpose of washing away the sins of the world!

Wednesday, 19th.—The old Brahmin came again this morning whilst we were at breakfast. He retired unobserved by us, and made his appearance the second time about nine o'clock. After expressing the joy I felt at beholding his anxious solicitude to obtain information relative to eternity, I said, "My friend, I am exceedingly anxious to know what you still think of your former sentiments. You tell me the preservation of your body was the first consideration that excited you to flee from your native village; you imagined the people, at your death, would throw your body into a pit assigned for dead animals, where you would be devoured by the jackals and vultures; but now you know that, unless your sins are pardoned, your soul will be cast into hell, and there be tormented by devils? Now tell me, what is the present state of your mind? You must give up your faith in the Ganges, and other *debtas*, for reasons before stated, or you can never be saved." The old man seemed greatly astonished at what he heard, and after some consideration said, "I have doubts respecting my former faith."—"Then what do you think of Christ, and salvation through him?"—"I think by a daily attendance on your instructions, I shall find the right way."—"You have now heard a great deal about Christ, that he is the Son of God, and the Saviour of the world, that he became incarnate, and died on the cross to expiate our sins. You have heard that man's heart is very unclean,—that we need the Holy Spirit to sanctify it, and fit us for heaven; and that prayer is the instituted means for obtaining these inestimable blessings. I now request that when you leave me, you will instantly retire to some place of secrecy, and there meditate and pray over these three particulars:—1st. I am a great sinner, and can only be pardoned by the death of Christ, for he only died to expiate guilt. 2d. My heart is impure, and the only purifier is the Holy Spirit. 3d. The way to obtain the Spirit is by prayer in the name of Christ. Think deeply on these things, my dear friend, for there is no other possible way of obtaining salvation, save that which I have mentioned." The poor old man left me apparently much impressed. I now begin to have some bright hopes of him. May the Lord stretch out his hand,

and snatch him as a brand from the burning, that we may rejoice over him with joy and singing. The prey will indeed be taken from the mighty, should his deliverance be effected in the last hour.

We hope to be able to furnish our readers with a still further account of this interesting old Brahmin, in some future Number of our Missionary Chronicle, and we sincerely entreat our readers to give him an interest in their prayers.

NATIVE CHAPELS.

In obedience to our Lord's command to "preach the gospel to every creature," the Missionaries, under the patronage of the London Missionary Society, immediately on their arrival in Bengal applied themselves to the study of the native languages; and as soon as they had acquired a sufficient knowledge of them to be understood, they daily frequented the highways and market-places, and affectionately invited sinners to accept the offers of sovereign mercy. Through the liberality of the Bengal Auxiliary Missionary Society, which was instituted in Calcutta, on the 19th of December 1818, and the private donations of some Christian friends, for the more permanent preaching of the gospel, several native chapels have been erected; viz. 2 in Calcutta; 2 at Kidderpore; 1 at Bhubanepore, and 4 or 5 at Chinsurah. In these places the Gospel has been steadily preached, and conversations of the most interesting nature have been held. On many occasions, these little bungalow chapels are crowded with attentive hearers, who at the conclusion of the service frequently exhibit evident marks of astonishment and concern at what they hear; confessing that if ever they are saved, it must be by believing on Christ. Hundreds have expressed doubts respecting the truth of their present system, and have declared their determination to investigate the claims of Christianity. Many, also, who have attended for the express purpose of cavilling and laughter, have gone away deeply impressed with the importance of preparing for eternity.

The congregations at Mirzapore, frequently consist of persons who possess a scanty knowledge of the Bible, and are led away by Socinian principles. We have found more opposition from these persons than even from professed idolaters. For whilst the latter only inquire, "which of the two systems is correct?"—the former declare they have forsaken idolatry, and at the same time despise the religion of Christ.

The large chapel at Kidderpore, on Sabbath mornings and Tuesday evenings, presents a most pleasing and interesting appearance. The attention of the hearers is not unfrequently fixed on the Missionary

during the whole time of service; seldom do they ask impertinent and foolish questions, but a marked solemnity pervades the meeting. When the service is concluded, they are invited to free conversation, and they evince much earnestness in their inquiries. We entertain great hopes concerning some of the stated hearers, and we trust soon to see this place of worship filled with the disciples of the true God.

At Bhubaneepore, the congregations continue good. A great number of Brahmins, residing in its vicinity, frequently attend; and by their orderly behaviour, manifest that they are anxious to receive information concerning their eternal state. The population of Bhubaneepore is immense, and consists chiefly of Hindoos. The chapel stands on the main road leading to Khalee Ghaut; and the deluded heathen, as he returns from presenting his bloody sacrifice at the feet of the abominable idol, with his brow wreathed with flowers, while passing by this little temple of the living God, is invited by the Missionary of Christ to look upon Him who gave his life a sacrifice for the sins of the world, and who is the Rose of Sharon, and the Lily of the Valley. During the *Churruck Poojah*, this road is crowded to excess, by persons who have pierced their own bodies with spears, suspended themselves by iron hooks in the air, and who have voluntarily endured all kinds of sufferings to atone for their past sins; as they approach the house where prayer is wont to be made, their attention is directed to Him who was wounded for our transgressions, and bruised for our iniquities—to Him who was suspended on a cross, that we might be exalted to a throne?—We hope ere long to see the effects of these feeble efforts in the conversion of many in this populous village.

In the chapels at Chinsurah, there is public preaching almost every evening, and though there are few who inquire into the way of salvation, yet we rejoice in the prospect of final success. Were the doctrines which are preached the productions of man, we should despair of seeing any fruit; but knowing them to be the truths of Him who hath declared that "Heaven and earth shall pass away, but his word shall not pass away," we feel confident, that the labours of our brethren at this station will not be in vain, and that the word of God will not return unto him void.

The pleasing circumstances above related, speak much for the advancement of Messiah's kingdom.—A few years back, Bengal presented a solitary waste—Millions were perishing in idolatry, and no friendly voice was heard directing them to the path of safety. But, thanks be to God, the scene is now altered. The sound of the

gospel has gone forth—many have believed the word, and we trust several have obtained salvation. From these facts our benevolent Christian friends will perceive, we trust, the great importance of aiding the funds which are formed for the erection of these Bungalow chapels, that the cause of God may be forwarded, and the salvation of the heathen be attempted on a more enlarged scale.

The following Letter, from Mr. Trawin to the Directors, accompanied the Numbers of the Bengal Missionary Chronicle, from which the above are extracts.

Kidderpore, June 14, 1823.

Honoured Fathers and Brethren,—It affords me much pleasure to forward the enclosed, being three Numbers of a small publication recently commenced by the Missionaries of the Society at Calcutta, with the design of stimulating the zeal of our friends in Bengal towards the good cause. You will doubtless rejoice with us at the conversion of the poor idolater mentioned in the Chronicle. He prayed with me on last Sabbath, after morning service, for the first time. The simplicity and spirituality of his prayer much affected me. O! the delight of hearing that tongue which was formerly employed in the praise of dumb idols, now supplicating mercy on his perishing brethren. He will now assist in the devotional exercises of our Thursday evening meetings. One pleasing feature in his character, is zeal in bringing others for instruction. Indeed, we anticipate much good from his exertions in this way. His wife, also we are happy to state, who formerly persecuted him, now listens to his admonitions with some degree of satisfaction.

Our meetings for Christian instruction have gradually increased, both in number and interest, and a spirit of serious inquiry seems prevalent among many. Two of these inquirers are Brahmins, one of whom has attended me for instruction every day for more than a month.

That the Lord of the harvest may bless the Directors, and speedily pour out his Holy Spirit upon all Missionary stations, is the prayer of yours, with sincere respect and affection,

S. TRAWIN.

IRELAND.

Extract of a Letter from the "Christian Guardian."

"AN important era has arrived in Ireland—an era in some respects similar to that which took place when the dawnings of the Reformation first became discernible. For a considerable period there has

been a widely extended circulation of the Holy Scriptures and religious tracts, and a gradual increase of schools, which have excited great inquiry, and which prepared the mind for the glorious contest which has publicly commenced; and will, if carried on in faith and prayer, issue in the final subversion of the dominion which the Man of Sin has usurped over the benighted millions in this superstitious, distracted, and rebellious land. The noble charge of the venerable Archbishop of Dublin has given a powerful impulse to the zeal, talent, courage, and piety of numerous ministers of our apostolic church throughout Ireland. For some months a lecture has been delivered in St. James's church, Dublin, in the heart of liberty, on every alternate Wednesday evening, by the able and pious vicar, the Hon. and Rev. Edward Wingfield, assisted by some of his brethren in the ministry, on the leading points of difference between the Church of England and that of Rome.

Multitudes of Roman Catholics have attended, some of whom have been delivered from the trammels of their unscriptural religion, and are now lovers of truth and followers after holiness. Incalculable good has been done to the poor Protestant population, who had been too long neglected, and were consequently too much exposed to the assaults of popery. The Rev. W. Bushe, rector of St. George's, on the north side of the city, commenced a similar lecture on Wednesday evening the 5th Nov. and intends repeating it on every alternate Wednesday evening also; so that once in every week the Roman Catholics of Dublin will have an opportunity of hearing, in our church, truth put forward in an able and most affectionate manner. On the 5th, St. George's Church was crowded to excess; and it is generally believed that not less than 500 Roman Catholics were present, who conducted themselves in the most becoming and respectful manner."

Miscellany.

UNITED FOREIGN MISSIONARY SOCIETY.

The *Seventh Anniversary* of this Institution will be celebrated at the City-Hotel in Broadway, on Wednesday evening, the 12th instant. The celebration will be rendered particularly interesting by the presence and address of SACHARISSA, the pious and venerable Chief of the Tuscarora Tribe. Two of the young men of the same Tribe will also be present—*William Alvis*, who received a part of his education at the Methodist Seminary in this city, and *Guy Chew*, one of our Beneficiaries at the Foreign Missionary School in Connecticut. It is expected that one or both will also take a part in the exercises of the evening.

The aged Sacharissa had expressed a wish to visit this city once more, and to have a personal interview with the Board. A letter was accordingly addressed to him, inviting him to leave home in season to be present at the Great Council of the Society; and William Alvis was invited to attend, as his companion and interpreter. To these invitations, the following answer has been received:—

Tuscarora Village, March 29, 1824.

DEAR SIR.

I have received yours of the 18th of February; and now, at the request of Sacharissa, I write you this letter in answer to yours. We thank the Board for their good will to us. It will be a great pleasure to us to visit your city, and more so too, to meet in Council with Christian friends. We feel very thankful to the Christians for their pious exertions to meliorate the condition of our countrymen. We hear from time to time what you are doing for us; and may God send down his richest blessings upon your good Society, and crown your work with the greatest success. We have concluded, if God permit us, to visit your city next month, according to your direction. Sacharissa feels very joyful at the idea of once more visiting his Christian friends, probably for the last time in this world. We assure you, Sir, that we will endeavour to be down in time to be at the Anniversary.

I am, Dear Sir,

Your Sincere Friend,

WILLIAM T. ALVIS.

Mr. Z. Lewis, Domestic Sect'y, &c.

EXTRACTS OF CORRESPONDENCE.

A Clergyman in Pennsylvania, in a letter, covering a five dollar bank-note, thus remarks—

I intended to send to you at the commencement of the year the enclosed mite; but have neglected it until now. It is

about the tenth part of my perquisites for marrying within the last year. It cost me nothing; and I return it to the Donor, with the request that it may be applied to His use, in aiding the operations of the United Foreign Missionary Society.

Another Clergyman in Pennsylvania enclosed fifteen dollars, accompanied with the following remark—

I consider myself bound to give to your Society *ten dollars annually*.

A Clergyman in the Western District of New-York, in a letter, enclosing a small sum, which had been contributed at the Monthly Concert, says—

I hope the Missionary spirit is gaining in this quarter, and that our contributions from year to year will be more liberal. I am fully satisfied of the importance of communicating Missionary intelligence. Many of our people labour under very mistaken apprehensions in regard to the merits of the Missionary cause; and they require that the subject should be explained, and that the demands of the perishing Heathen should be affectionately urged upon their Christian sympathy and compassion. Many of them have yet to learn, that the Missionary cause is yet at all successful, and that the Heathen world are even now awaking from the sleep of ages at the sound of the Gospel trumpet.

THE FEMALE MISSIONARY SOCIETY OF BROOKLYN.

This Society, which was organized in December last, a little more than four months ago, has already remitted to the United Foreign Missionary Society *twenty-four dollars*, as the first year's payment for educating two Indian children; *thirty dollars* to constitute the Rev. Joseph Sanford a life member of the Society; and *one hundred and thirty-six dollars and forty-eight cents*, as a donation. The following are extracts from its first Report—

This Society now numbers *sixty-six* subscribers, a considerable number of whom are regular attendants at their semi-monthly meetings, and have contributed largely to the funds of the Society, by their persevering zeal and industry.

The Society has received into its Treasury the sum of \$219 13 cents—viz.:

By amount of subscriptions,	\$ 77 75
Avails of Sewing Association,	118 15
Donations from individuals,	23 23

\$ 219 13

In addition to the above named sum, the Society gratefully acknowledge the receipt of many valuable donations of fancy articles and needle-work, from several individuals; and they here beg leave to tender their sincere thanks to those persons for the assistance they have rendered by their liberality.

On a review of what has been done, your Managers feel constrained to acknowledge, that it has not been "by might nor by power," but by the Spirit of Him whose is the gold and the silver, and who is graciously pleased to use the feeblest instruments to accomplish his purpose. To Him would they ascribe the glory, and on him depend for future guidance and assistance. And they do feel disposed to urge on each member of this Society, a spirit of perseverance in well doing. While so many of the Heathen remain to be gathered in, and while the heralds of the cross are ready to take their lives in their hand to carry the news of salvation to them, but have not the means to effect their benevolent designs, surely we cannot say we have done enough. Rather let us regret that hitherto we have done so little, that their cries for assistance have been so long unheeded. Let us rejoice that we are permitted to co-operate with Christians throughout the world in bringing the Heathen to the knowledge of Him, who *will* have them "for his inheritance, and the uttermost parts of the earth for his possession."

FEMALE MISSIONARY ASSOCIATION,

Attached to the Rev. Dr. Romeyn's Church, New-York.

This Association was organized on the 22d of July, 1823. It has since received about *one hundred and thirty dollars*. Of this sum, thirty dollars were received as donations, ninety dollars for articles manufactured and sold by the Association, and the residue from the annual subscription of its members.

The disbursements, in the mean time, have been as follows:—Thirty dollars paid for materials for needlework, and one hundred dollars paid into the Treasury of the United Foreign Missionary Society. Of the latter sum, sixty dollars were to constitute Mrs. Harriett Romeyn, and Mrs. Hannah Mudge, first Directress of the Association, life members.

INSURRECTION AT DEMERARA.

Most of our Readers are probably acquainted with the facts, that an insurrection of a part of the slaves in Demerara took place in August last, and that the Rev. Mr. Smith, a Missionary under the care of the London Missionary Society, was arrested on the charge of having excited the disturbance, and was tried and convicted by a court-martial. The London Missionary Chronicle for March contains a long and satisfactory vindication of the conduct and character of both the Society and its Missionary. If our room will permit, we shall hereafter publish the substance of this able vindication. At present, we can present to our readers on this subject only the following letter from Mrs. Smith, then the wife, and now the widow of the unoffending and persecuted Missionary.

The decision of the Court-Martial, and the testimony on which it was founded, were transmitted to England. The result was, an order for his pardon from the King; but before this order arrived at the gates of his prison, his body had sunk under the weight of its calamity, and his soul had ascended beyond the reach of persecution and of suffering.

Letter of Mrs. Smith, addressed to the Secretary.

Demerara, December 4th, 1823.

Rev. and dear Sir,—You have no doubt heard of the trouble which has befallen Mr. Smith and myself, and the temporary ruin of the missionary cause in this colony, in consequence of the revolt of the negroes on the East Coast. You would have been fully informed by Mr. S. of every thing relative to the Mission, had not the severe nature of his imprisonment precluded the possibility of his writing to any one. The reason I have not written to you before is, that I myself have been but a few days liberated from a rigorous imprisonment of thirteen weeks with him.

On the 21st of August, the third day after the revolt, Mr. S. commenced a letter to you, in which he intended to point out the real causes of the revolt; but before he could finish it, we were in a forcible, and brutal manner, taken away from our house by the militia. This fragment, and likewise a letter to Mr. Mercer, which Mr. S. could not send to him (or rather copies of them, the originals not being in my possession,) I shall forward to you by the first opportunity, as they contain several facts illustrative of the causes of the revolt. It is impossible to detail the innumerable grievances to which the slaves generally were, (and for aught I know to the contrary still are) subject. But it was their religion that in general occasioned them the most vexatious treatment. There was no redress for them. The Burgher officers of the district were noted for their aversion to the religious instruction of the slaves. At length, toward the latter end of last May, a communication was made by the Governor, through the Burgher officers, to the planters and to the slaves, requiring that the latter must obtain a written pass of their masters every time they came to chapel. This was a rare boon to many of the planters, but a great mortification to their slaves, and a great impediment in the way of their instruction. About six weeks after this, *i. e.* the beginning of July, the slaves got information that some instructions had been sent out by the Government for their benefit. This information, it appears, originated with the Governor himself. It seems he freely conversed with gentlemen on the subject in the hearing of one of his servants, who immediately communicated it to the son of one of our deacons. They received

an idea that they were to be made free, either in whole or in part. From all we have learned, the latter notion was most general. Hearing nothing of the affair from the authorities, on the 18th of August, they revolted.

Many of the planters, I think I may say the colonists generally, apprehended that the religious instruction of the slaves was incompatible with their condition in life, and that as soon as they became a little enlightened, they would revolt; and many of them believed or pretended, that the real object of missionary instruction was, by instilling into their minds principles of insubordination, to make them revolt; and, though the proximate and chief cause of the revolt was evidently of a political nature, yet that was overlooked, and religion substituted in its stead.

It is alleged that most of the people that attended our chapel were engaged in it. That many of them were implicated is, I am sorry to say, too true. From the nature of things it was hardly possible it should have been otherwise. It is further said, that the plot was formed by men that attended the chapel, and that one of our deacons was a ringleader.

From all we can learn from the evidence on Mr. Smith's trial, it appears the plot was laid by two negroes, named Jack and Paris. Jack was the son of Quamina, (one of the deacons in question,) and he was the person to whom the Governor's servant made the communications concerning the instructions from England. Jack was a dissolute, gay young man, very irregular in his attendance at the chapel. Religion, it is to be feared, he had none. Paris was boat-captain to the plantation to which he belonged, and had he been disposed to attend the chapel, it was out of his power to do so, at least nineteen Sundays out of twenty. His work was to take plantains to town, to sell on Sunday. I do not suppose he attended the chapel more than once a year.

As to Quamina being a ringleader, all we know about it is from the evidence on Mr. Smith's trial. Several contradictory things are said concerning him by some negroes, (Bristol and Seaton) whose inconsistencies have been made manifest. But Mr. John Stewart, his manager, says on oath, "I did not see Quamina do any thing improper; he was keeping the rest of the people back from hurting me." And Dr. M'Turk, a bitter enemy to Mr. Smith, says also on oath, "When Quamina was shot in the bush, he was not armed." Hence it does not appear, from the evidence, that he was any thing more than a runaway, although he was shot and gibbeted. All we know, however, of this matter, is from the evidence produced on Mr. Smith's trial, which is already forwarded to the Society.

While the negroes belonging to the *Re-souvenir* were in the act of rising, Mr. S. endeavoured to persuade them to desist from their purpose, and asked them what they wanted. They behaved to him with considerable rudeness (though not with violence,) and they told him it would begood for him to go to his house; that they were not going to hurt any person, but they would have their rights. We remained at quiet in our house, until the afternoon of the third day after the revolt, when we were forcibly taken from it, under a pretence, first, that Mr. Smith disobeyed the orders of a captain commanding in the district, by refusing to enrol himself in the militia; and then directly afterward another was alleged, namely, that our remaining in our house could not be accounted for on any other principle than that of our being a party to the revolt.

Having us both in close confinement, the legal authorities and the planters set to work with all their might to rake together something in the shape of evidence to condemn us. They examined scores, I believe I might say hundreds, of persons; and after near seven weeks labour, in this way, they preferred against Mr. Smith those serious charges which they supported by the evidence you see.

How the Court-Martial could justify a conviction on such evidence, must, I think, be a wonder to every unprejudiced person. But the verdict of a Court-Martial is decided by the majority of its members: several of the members of this Court were much prejudiced against Mr. S., two of them at least, could not refrain from showing their ill-will towards him on the trial. Here, at present, almost all are prejudiced against Mr. Smith, from the highest to the lowest.

His journal seems to have caused a great deal of enmity against him. It contains many reflections on the evils and iniquity of slavery; and some remarks on the opposition made by the authorities here to the instruction of the slaves. Most, if not all, the passages of this nature were read

by the Judge-Advocate, as evidence against Mr. S. on his trial; but they were not satisfied with this. The journal was accessible to many, probably to all the Judge-Advocate's friends. Many persons read it, and during the trial it was handed about among the members in open court every day.

I have mentioned the name of the Rev. Mr. Austin, and it would be base ingratitude in me not to state to the Directors, that this worthy minister has, in spite of all opposition from nearly the commencement of this persecution, stood up as a warm friend for Mr. Smith. He is a minister of the English Church in George Town, and chaplain to the garrison. At an early period, perhaps the first week after the revolt, Mr. Austin was appointed a member of a Committee of Inquiry, a great part of whose business it was to investigate Mr. Smith's conduct. He became thoroughly convinced of Mr. Smith's innocence, and undauntedly avowed his belief. Mr. S. never saw him, to his knowledge, until he appeared as a witness for him on the Court-Martial. He now visits Mr. Smith in the prison.

I cannot omit to mention also with feelings of gratitude, how devoted the Rev. Mr. Elliot has been to the interest of Mr. S. Every thing that brotherly sympathy could suggest, or expense, or labour could accomplish, he has cheerfully done, and I believe will do. I trust you will, ere long, see him in England.

I would tell you, Sir, of the circumstances of the most material witnesses brought against Mr. S., of the manifest partiality of the Court-Martial, of the difficulties thrown in the way of Mr. Smith's counsel, and of the opposition made by the court to Mr. S. in conducting his defence; but I feel that I am incompetent to go into the detail. I must, therefore, close this letter, earnestly entreating that the Directors will use every exertion in behalf of Mr. Smith, whose greatest crime was his devotedness to the object of his mission.

I am Sir,

Yours most respectfully,
(Signed) JANE SMITH.

CONTRIBUTIONS TO THE UNITED FOREIGN MISSIONARY SOCIETY,

During the month of April, 1824.

The following were omitted in our last number, in consequence of the absence of the Secretary.		D. C.	D. C.
From the Aux. Soc. of Pompton, N. J. by the Rev. Jacob J. Field, Pres.	5 00	From the Fem. Aux. Miss. Soc. of the Ref. D. Ch. at White House, N. J. by do.	8 00
From Mathew Laughlin, of Waterford, Mifflin Co. Pa. the nett proceeds of a hog, by Messrs Cushing and Jewett.	4 00	From Dr. Elisha Belcher of Greenwich, Conn. to constitute himself a life member, by the Rev. Isaac Lewis,	30 00
From a number of young ladies of Tarrytown, Md. avails of needlework, by do.	7 00	From a few ladies of the first Presb. Cong. in Newark, N.J. the fourth annual payment for educating an Osage youth, at the Mission School at Harmony, by the name of Alexander McWhorter, by Miss Jennett M. Stewart,	12 00
From the Fem. Aux. Miss. Soc. of the Ref. D. Ch. in Lebanon, N. J. by Mrs Maria Schultz, Tr. through the hand of the Rev. Jacob J. Schultz,	12 00	From the female teachers of the Sabbath School in the first Presb. Cong. in Newark, N. J. the first annual payment for educating	

	D. C.		D. C.
an Indian child at Seneca, by the name of Mary Rodgers, by do.	12 00	From the Rev. Henry R. Wilson of Shippensburg, Pa. part of his annual donation,	8 00
From the Aux. Soc. of Belleville, N. J. by Wm. Stevens, Sec.	1 00	From a Gentleman of do. by do.	5 00
For a small penknife, which had been received as a donation,	0 50	From a person unknown of do. by do.	2 00
Collected in the Presb. Ch. in Cranbury, N. J. by the Rev. S. C. Henry,	10 00	From the New-York Female Society, for the education of Heathen Youth at Cornwall, for our Beneficiaries, by Mrs. Eliza Lethbridge,	66 00
Donation from a few individuals in Belvidere, N. J. by the Rev. L. F. Leake,	10 00	From the Female Miss. Soc. at Perth Amboy, N. J. to constitute the Rev. Michael Osborn life member, by Mrs. La Tourette, Tr.	30 00
From the Aux. Soc. of Harlingen, N. J. by M. Voorhees, Esq. Tr.	40 00	Enclosed in a Letter, signed S. C. L.	2 00
<i>Received in April.</i>			
From an Association in Blooming-Grove, Orange Co. N. Y. by the hands of Mr. Abijah W. Corey,	108 00	By the Rev. Dr. Cannon, from a Lady in his Congregation,	20 00
From the Rev. J. Monteith of Hamilton College, collected in his mission-box,	2 50	From Mrs. Ann Lomax and her daughter, of Fredericksburgh, Va. first payment for educating an Osage Girl, to be named Ann Lomax, by Rev. S. B. Wilson,	12 00
For educating an Osage girl, by the name of Rebecca Williams, third annual payment, by Mrs. Ludlow,	12 00	From the Ladies' Benevolent Reading Society of Oswego, Tioga Co. N. Y. (in addition to the amount formerly paid) to constitute their Pastor, the Rev. Horatio J. Lombard, a life member, by Miss Martha Coit,	13 90
From the Aux. Soc. of Bound Brook, N. J. by Mr. John H. Voorheis, Pres.	40 00	From the Aux. Soc. of Marbletown, Ulster Co. N. Y. by Matthew Oliver, Esq.	13 00
For educating an Osage boy, by the name of Robert Moore, from Fenn. Benev. Soc. in Winchester, Va. Mrs. Ann Hocy, Pres. by the Rev. Wm. Hill,	12 00	From Roswell Wells, Esq. of Vt. part of the property presented by Mr. Daniel H. Austin, by Samuel Hickock, Esq.	300 00
Collection at the Monthly Concert, in the Brick Church, N. Y.	28 07	From a Friend,	0 50
Collected at a Missionary Prayer-Meeting, in the South Dutch Church in Albany,	42 75	From the Fem. Miss. Soc. of the first Presb. Ch. in Brooklyn, L. I. by Miss A. W. Howland, Sec.	156 43
From the Aux. Soc. of Red Hook, Col. Pitcher, Tr. transmitted by the Rev. A. N. Kittle,	36 00	Collection at the Monthly Concert in the fourth Presb. Ch. in Philadelphia, by A. Henry, Esq.	8 20
From a Bible Class of young ladies in Shepherdstown, Va. part of the first year's payment for educating an Osage girl, to be called Mary Bryan, by the Rev. Jno. Matthews,	10 00	Collected at the Monthly Concert, in the second Presb. Ch. in Philadelphia, by do.	16 03
Donation from Wm. Richards, Esq. of Saugutuck, Conn.	5 00	Avails of a Gold Locket, by do.	2 00
From the Aux. Soc. of Nyack, Rockland Co. N. Y. by Mr. E. Appleby, Tr.	12 25	From the Aux. Miss. Soc. of Deerfield, N. J. by Rev. F. G. Ballentine,	14 00
Collected at the Monthly Concert in the Presb. Ch. in Cedar-St. N. Y.	12 00	Collection in the Presb. Cong. of Stillwater, Saratoga Co. N. Y. by the Rev. Mark Tucker, through the Rev. Dr. McAuley,	12 00
Donation from Mrs C. B. Arden and Miss E. Woodruff of Morristown, N. J.	20 00	Collected in Ballston, Saratoga Co. N. Y. by Rev. Darius O. Griswold,	59 81
Collection at the Monthly Concert in Brunswick, Rensselaer Co. N. Y. by the Rev. John Younglove,	3 00	Collected in the Cong. of Shamokin, Pa. for the redemption of Nicholas, a coloured man, at Harmony, by the Rev. Saml. Henderson,	3 00
Contents of a Mite-Box, "the avails to be appropriated to the instruction of Indian children," lately kept by Master Younglove, now deceased, by do.	2 00	Collected in do. for Miss. purposes, by do.	5 00
Found in the Pocket-Book of do. by do.	2 00	Collected in the Cong. of Briar Creek, Pa. From the Youths' Miss. Soc. and the contributions of Youth in Prattsburgh, Steuben Co. by Elam Bridges, Esq.	15 12
From the Aux. Soc. of Clarkstown, Rockland Co. N. Y. by Mr. Jacob D. Clark, Tr.	17 50	Collected in the Cong. of do. by do.	14 83
From the Aux. Soc. of Hopewell, Dutchess Co. N. Y. by Mr. S. B. Halsey, Tr.	32 25	Collected at the Monthly Concert at Knoxville, Tennessee, by the Rev. D. A. Sherman,	25 77
Contributed by a small Society at Rocky Hill, N. J. which meets the first Monday of each month to pray for Zion, and to contribute their mite to the Lord, by Mr. Joseph Myers,	6 00	From the Aux. Soc. of Six Mile Run, N. J. by Peter Quick, Esq. Tr.	10 00
From the Aux. Soc. of Bergen, N. J. by J. D. Van Winkle, Tr.	10 69	From the Young Ladies of the Female Seminary in Newtown, L. I. the first payment for educating an Indian Girl, at the Cataragus School, under the name of Isabella Graham, by Mrs. Bruce,	12 00
From the Aux. Miss. Soc. of Blooming-Grove, Rensselaer Co. N. Y. by Mr. Evart Van Allen, Sec. and Tr.	12 00	From a few ladies in the first Presb. Cong. in Newark, N. J. the first payment for educating a Seneca Child, under the name of Joshua T. Russell, by Mrs. C. C. Denman,	12 00
From Rev. John H. Grier, a collection in Pine Creek Cong. Lycoming Co. Pa.	5 00	From the Female Missionary Association, attached to the Rev. Dr. Roney's Congregation in Cedar-Street, N. Y. by Mrs. Maria Smith, Tr.	40 00
From Rev. E. K. Maxwell, a collection in the first Presb. Cong. in Delhi, Delaware Co. N. Y.	15 00	From do. by do. to constitute Mrs. Hannah Mudge, its first Directress, member for life,	30 00
From the Ladies' Education and Fragment Society, at Sag Harbour, by Mrs. Gardiner, Sec. and Treasurer,	84 00	Collected at the Monthly Concert in the Presb. Cong. in South Salem, N. Y. by Mr. Martin Mead, through Mrs. Maria Smith,	24 78
From Dea Augustus Sleight of Sag Harbour, a donation,	5 00	Donation from Miss Almira Clark,	2 00
From the "Fem. Union Soc. for the Osage Mission" at Phila. by S. Allen, Esq.	100 00	From Mrs. Maria Smith, the second payment, for educating an Osage Child, named Solomon Mead Smith,	12 00
From the Aux. Miss. Soc. of New Paltz, N. Y. by Jno. Bogardus, Tr.	12 00	Collected at a Prayer-Meeting, at Big Flatts, Tioga Co. N. Y. by Miss Adelaide Owen, Tr.	2 00
Collected at the Monthly Concert in Oswego, Tioga Co. N. Y. by the Rev. Horatio J. Lombard,	8 00	From the Aux. Miss. Society of Baltimore, Md. by Geo. J. Dunbar, Esq. Tr.	300 00
From Capt. A. Kanouse of Hanover, N. J. by the Rev. Jno. Ford,	5 12	Collection in the Presb. Ch. in Fairfield, N. J. by the Rev. Mr. Osborn, by A. Henry, Esq.	18 68
Collected in the Cong. of Genoa, Cayuga Co. N. Y. by Mr. Wm. Bradley,	20 00	Donation from Mr. John McMillen, by do.	3 50
From the "Albany Female Society in aid of Missions," by Mrs. Mary Ann Willard, Tr.	50 00	From J. R. Gibson, life sub.	30 00

Total, Dols. 2170 30



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